

National Convention Reports

F E N T U R Y



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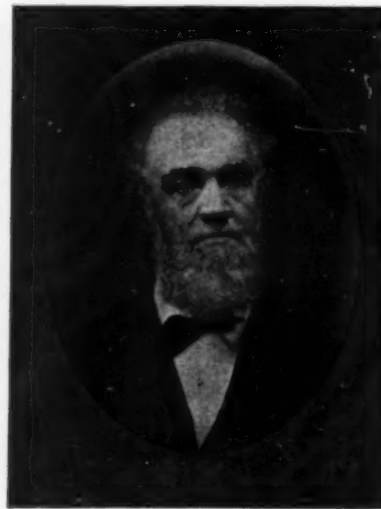
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SUNDAY

Not a dread cavern, hoar with damp and
mould,
Where I must creep and in the dark cold
Offer some awful incense at a shrine
That hath no more divine
Than that 'tis far from life, and stern
and old;

But a bright hill-top in the breezy air,
Full of the morning freshness, high and
clear

Where I may climb and drink the pure
new day,
And see where winds away
The path that God would send me, shin-
ing fair.

—Edward Rowland Sill.

EVENTS AND COMMENTS

ALIVING illustration of what edu-
cation can do for "child races" is
given in a manner so surprising
as to be almost startling in the
building devoted to Indian affairs at the
Louisiana Exposition. On one side of
the main aisle are the untutored red
men and women, women only in fact, for
the men do not work much—making
their rude pottery and weaving simple
baskets by hand, seated on the floor,
wearing blankets, and chewing ochre in
a filthy manner. Just across, not two
yards away, are neatly dressed young
women preparing food according to
modern methods and young men run-
ning modern machinery, turning out
products as neat as the market affords.
Uncle Sam does it all as a philanthropy,

the only way education can be given
children of any age or color. It is bear-
ing the white man's burden.

Visiting the huts of the Patagonian
giants at the World's Fair the writer
asked the interpreter whether or not
they were Christians. His answer was:
"No, Christians don't live in this dirty
manner." He was from Argentina and
not overburdened with intelligence him-
self, but it was a telling tribute to
Christian missions and a statement of
fundamental fact concerning them.
Peoples who become Christians immedi-
ately begin living in more cleanly
fashion and add the arts of civilization
rapidly. There is no civilization like the
Christian missionary and no assurance
that any civilization acquired will be
conserved except Christianity be the
soul of it. An eminent Japanese states-
man, though not himself a member of
any church, recently remarked that he
could feel no assurance that Japanese
advancement was safe or sure until the
country became Christian. The life of
branch and fruit is in the sap of the
tree. So is that of all material and in-
tellectual product in the soul of civiliza-
tion, viz., a pure religion.

Judge Jones, federal judge for an
Alabama district, has recently ruled that
certain cases of lynching violate the
fourteenth amendment of the national
constitution. That amendment guaran-
tees protection of the law without refer-
ence to color of kind, and the judge
argues that in the case of a colored man
being lynched where under like circum-
stances a white man would not have
been so dealt with the federal law has a
right of jurisdiction.

The Foreign Missions Industrial Asso-
ciation is the latest of great missionary
societies. Mr. H. W. Fry, founder of
the Foreign Missions Aid Association,
with headquarters at London, came to
America to organize the new associa-
tion and met with a hearty response
from many of the missionary boards.
The English society was organized in
1897 and has effectively demonstrated
the principle. The purpose is to inter-
est Christian capital in the opening of
industrial work in connection with the
missions on the field and to provide de-
pots in the principal cities at home for
the sale of the products of the missions,
the profits, after paying 5 per cent on
loans and the support of the association,
to go to the work of missions. The Ger-
man Basle Society has been engaged in
such work for some years, and is now
able to pay its 5 per cent and turn from
\$40,000 to \$50,000 annually over to the
society for spiritual work. This new so-
ciety will co-operate with all regular
missionary boards and seek to afford
employment to artisans who may thus
relieve the preaching and teaching force
from direction of the industrial work,

now so large and growing a factor in
many missions. At the same time it
will provide employment and make self
supporting the native Christian and en-
courage the native industries. However,
the idea is to give like attention to both
Christian and non-Christian native with
true Christian impartiality as far as
the interests of the mission will allow.
Especially is such effort a boon to the
work in India, a land overcrowded agri-
culturally, yet with many arts which
could be developed with the help of a
foreign market, and with its caste sys-
tem that so often ostracizes the convert
and makes a respectable livelihood dif-
ficult to him. The industrial mission
touches the bread and butter problem
of the native, the first point of vantage
nature differs in every man. It makes
him self-respecting and turns him into
a supporter of, instead of leaving him a
charge upon, the mission. The work is
highly commended by such students and
observers of missions as Charles Cuth-
bert Hall and Samuel B. Capen, and is
welcomed by leading natives and the
governors of India, where the English
society has its stations.

The Bureau of Reforms in Spain, a
commission with official powers of rec-
ommendation, has reported to the king
on the advisability of putting an end to
the Sunday bull-fight and he has adopt-
ed their recommendations in an order
to the effect that this national sport
shall no longer be tolerated on the
Lord's Day. There is a great outcry
and threats of riot, but it is to be hoped
the young monarch will show himself
more than a mere titular seat-warmer
and in the end put a complete prohibi-
tion on this demoralizing and cruel sport
which makes Spain almost a barbarian
among civilized nations.

The "beef trust" has been before the
Interstate Railroad Commission the past
week and the story made familiar by
the lamented Henry D. Lloyd's revela-
tions of the Standard Oil company's way
of defeating statute and competitors at
one and the same time is being retold
with the necessary change of details to
fit the case. The law forbids the roads
to allow rebates to any shipper with the
design to give equal advantage to all in
competition whether great or small. The
big packer's combine therefore furnish
their own cars and compel the roads to
pay them for the privilege of returning
the empty cars from their destination
back to the packing houses. "Compel"
is the word to use, because they refuse
to give patronage to the road that will
not do this thing and their patronage is
a necessity so great is it in volume.
Besides this a large rental is charged
for the use of the private switch and
terminal tracks laid about the plants.
Yet not the railroads, who could com-
bine for their own interests did it not

pay them as well this way, but the public who foots all the bills, is the aggrieved party.

A GLANCE BACKWARD

THAT faithful, ardent Disciple, as he looks backward over the years, will not exclaim devoutly, "Hitherto hath the Lord helped us"? When we consider the greatness of this plea for reunion by restoration, the wonder is, not that we have encountered perils and suffered delays, but that they have been so few. We have contended for liberty; all the world knows how easily liberty degenerates into license. We have asserted our independence; and yet to only a limited extent have we been incoherent as well as independent. It would be the irony of history for a body of Christians making a specialty of union to divide into factious parties. Excesses and departures among us have been only what we might have expected, and we are already getting well over our nascent bigotry and inherited belligerency.

What has been accomplished thus far by the Disciples of Christ? More than will ever be recorded in human histories. In the first place, we have demonstrated the practicability of our plea. This is not saying that it is not accompanied by perils; but the gravest of these we have avoided. At last the religious world is compelled to admit that a written authoritative human creed is not indispensable to church unity, to vigor and soundness or church life. Not only so, but we have pointed out the fact that such creeds are a prolific and constant cause of irritation and division. A religious brotherhood now numbering a million and a quarter in America alone, with their churches under the care of efficient ministers, their benevolent, missionary and educational societies and institutions flourishing, are a sufficient answer to the Jeremiahs with which the reformation was greeted, and an irrefragable demonstration of the practicability of its principles.

We have given the world a far more rational and scriptural statement of conversion. It is necessary only to recall the confused and bewildered state of the churches under the hyper-calvinism of the last century, to be convinced of this. Visions, ecstasies, dreams, and cataleptics have given place to the witness of the Spirit and the regenerating power of the Word. The obedience of faith is once more made known to a world lying in darkness and the thrall of death, and millions have been turned from darkness to light. There is a peril in our ardent and phenomenally successful evangelism; but we very much prefer it to the peril of dearth and death and decay that afflicts some religious bodies among us. Suppose on the high tide of spiritual enthusiasm we do get an unconverted man into the church; he is in the way of life, and with care and culture, his conversion will be speedily brought about. With great gratitude to the self-sacrificing, courageous evangelists whose names adorn our history, and to the faithful pastors who have supplemented their heroic work, we say, go on and triumph still more gloriously. Give the gospel wings!

Our plea for union has powerfully in-

fluenced the religious world. We must remember that we ourselves are in a measure the result of certain historic tendencies; that many other forces have been working among Christians; at the same time, we feel that it is not immodest to claim a share in the leavening of the world with the pure spirit of union and communion. It is too early to write this page of our history. Suffice it to say that we have made a real contribution to the great problem of Christian union and helped to promote a spirit of brotherliness among the Disciples of our common Lord.

All this work has produced some great souls. "Work is for the worker." Every person who has participated in this restoration movement has reaped the incalculable benefit of reflex action. A mighty host of men and women have lived and wrought with more than martyr heroism, and their places are being filled by a rising army of enthusiastic, consecrated young people. From the altitude of the great convention, may we not exclaim, as we glance backward, "All's well, and the lights burn bright"?

OPPORTUNITY OF THE DISCIPLES

THE evangelistic campaign which has been planned by the Disciples of this city has been deferred for a time until the forces can be more adequately gathered for the effort. There is no disposition to abandon the enterprise, but only to wait a more favorable moment for its prosecution.

Meantime, others than ourselves are taking an interest in the matter. In a recent number of "The Public," an independent paper published by Louis F. Post, in which civic righteousness and the betterment of the community are emphasized from many points of view, the published reports the program of the evangelistic campaign as set forth at the banquet of the Disciples' Social Union held at Austin on September 27th. The editor regards it as a helpful and encouraging sign when churches unite for such a purpose as this, but he feels that the good of Chicago cannot be accomplished by any revival which does take note of the existing low standard of morals in business and social life, the abuses and injustices of power and the tendency of the church to side with the strong against the weak. He insists that revivals are not matters of chance, but that they follow some great awakening of the public conscience upon questions of duty and righteousness or that they follow some great national calamity.

There is no doubt truth in what is here said. But we are not prepared to believe that the Churches of Christ in Chicago are undertaking or will undertake a revival which is not based primarily upon the application of the Gospel to present-day life. If by "Preaching the Gospel" it is understood that one contents himself with utterance of dogmatic formulae and ignores the relation of the individual to society and its affairs, then it is clear that little good can come from it. The need of the time is the expansion of religion to include every department of human activity, and the Disciples of Christ are better able than any other people in the world to apply their forces to just this problem.

Indeed, the editor of "The Public" considers this when he says:

"Brethren of the Disciples of Christ, it is your privilege to lead in this upward, forward movement that shall bring about just conditions and make the church a mightier power. You are not held back by a fast and formal creed; and what is of still greater importance, you are not weighted down by an episcopal polity, which always tends to centralized and irresponsible power and therefore corruption and moral decay. There is nothing to hinder you from exemplifying fully the weight of moral influence, the power of moral courage."

CONVENTION NOTES

THE Convention Hall was the Coliseum in which the Democratic National Convention was held this year. It is capable of seating at least 10,000, and at only one of the sessions, the communion service on Sunday afternoon, was it even measurably filled. Some of the audiences were almost lost in its vast spaces. This was in some regards a disadvantage, especially since few speakers can be heard in a room so large, but it was the best arrangement that could be made, and there was certainly no lack of room for all who wished to attend. Some of the sessions were held in Music Hall, which adjoins the Coliseum. This is a much more comfortable and cheerful place. Arrangements had been made by the committee for its continued use throughout the Convention, but the Exposition Company, after full understanding had been reached, rented it to a dramatic company which gave evening performances, and also occupied it on three afternoons in the week. This compelled the Convention to take the larger and less convenient Coliseum. At one time the change of plan well-nigh resulted in the calling off of the Convention entirely, but fortunately no such result became necessary.

Too much praise cannot be given the committee on arrangements, especially Messrs. McClain and Udell. They were untiringly active in the interest of the Convention, and did everything in their power to bring order out of the seeming chaos of arrangements made by the Exposition Company in connection with the place of meeting. Much credit is due the committee for their devoted service in behalf of the great meeting.

Easily the greatest session of the Convention was that of Sunday afternoon, when the Lord's Supper was celebrated. The audience that filled the enormous Coliseum preserved the best of order while the exercises were held. J. H. Garrison presided, Chairman McClain of the General Committee had charge of the arrangements, and Carey E. Morgan of Paris, Ky., delivered the address. Twenty-four elders presided at the tables, and one hundred and forty-four deacons assisted in the ministrations. Easily this was the high-water mark, not only of this Convention, but of convention gatherings in our history.

The report of the Christian Business Men's organization did not reach us in time for this issue.

General View of Our National Conventions By F. G. Tytroll

THESE lines are written with the echoes of the hymn, "God Be with You Till We Meet Again," still ringing in our ears, as it was sung by three thousand Disciples in Festival Hall on the World's Fair grounds at the last meeting of the Convention. The first meeting was held in the Coliseum, Fourteenth and Olive streets, Thursday, October 13th, and this is October 20th, one crowded, happy week. The meeting Thursday night was chiefly musical and social. The Century Chorus Choir, several hundred young men and women, organized and drilled by W. Davies Pitman, rendered some fine hymns. Mrs. Princess Long, Mrs. W. C. Baldwin and Mr. W. M. Porteous were the soloists. W. H. Rogers of Massachusetts spoke briefly; also J. Boyd Jones of North Carolina, J. F. Ghormley of Portland, Ore., W. S. Priest of Ohio, Miss Mattie Burgess of Indiana and F. M. Rains of Cincinnati. Each brought a word of greeting and encouragement from his section or field.

Christian Woman's Board of Missions.

Friday afternoon the C. W. B. M. session began in earnest, meeting in the west half of the Exposition building. Probably two thousand people assembled here at the various sessions, as they continued Friday and Saturday, but although it was a smaller room than the main halls, still it was with difficulty the good women made themselves heard. W. H. McClain, chairman of the local committee, welcomed the delegates. Mrs. Atkinson responded in her usual gracious manner. A total of \$60,000 was appropriated last year. The Bible Chair building at Ann Arbor was paid for, \$10,000 was given for the Texas University Chair by Mrs. Blanks, and \$2,000 by Dr. and Mrs. Post for the Michigan work. This Bible Chair work was undertaken with fear and trembling, and its way was pioneered by Chas. A. Young. Now its success is abundantly assured, and it is attracting the favorable attention of other religious bodies. The native ministry in Jamaica is steadily increasing in numbers and efficiency. Six more missionaries are to go to India. The Porto Rico work has languished for lack of funds; the Girls' Orphanage is crowded.

A wave of inspiration came with the report of the work in Monterey, Mexico. Nearly five hundred pupils are enrolled, and as soon as the new building is completed they will have a capacity for a thousand. Mrs. Atkinson paid a glowing tribute to the noble women of the C. W. B. M. whose zeal and fidelity have made their work possible. This society is managed wholly by women. Think of distributing two and a half million pages of missionary literature and holding over 22,000 missionary meetings.

Saturday Morning Session.

The Saturday morning session was well attended. The report on Evangelization in this Country was read by Mrs. T. W. Grafton. Special attention was paid in this report to the cities, and Chicago was mentioned as a most inviting field. Children's work found an intelligent advocate in Miss Anna E. Davidson, whose report showed that this branch of enterprise is

particularly the child of the C. W. B. M. Mrs. Hattie E. Jennings' report on India bore the cheering tidings that five missionaries have already been sent to reinforce the workers there, and two more are ready to go. C. C. Smith's address on work among the negroes was discriminating, thoughtful, impassioned and effective. The highest tide of enthusiasm was reached when the missionaries were presented. Mrs. McDaniel asked for \$12,000 to purchase much needed property in Monterey, Mexico, making a simple, concise statement of the needs. J. M. Hoffman arose and offered to be one of 120 people to give \$100 each; others joined him; one wave of enthusiasm swept over the audience, only to be followed by another, and before the good work stopped \$5,700 was pledged; this was increased afterwards to over \$6,000. Mrs. Alderman and her four orphan children stood and sang, in Spanish, "Nearer, My God, to Thee." Every heart was touched.

In the afternoon the Committee on Island Work submitted its report by Mrs. A. M. Haggard. Mrs. L. G. Bantz reported on Mexico. The address by Mrs. J. E. Lynn of Ohio was read in her absence by Mrs. Johnson. Mrs. M. M. Goode submitted the report of the Nominating Committee, returning the same officers, except Mrs. Anna Atwater of Ohio vice Mrs. Effie Cunningham as vice-president. The program ended with a fine address by Mrs. Ida W. Harrison of Kentucky on "The Love of Christ Constrains Us." The Committee on Watchword and Aim recommended, "For him who hath redeemed us, our minds, our means, ourselves." Aim for next year, "20,000 subscribers to the Tidings; \$185,000 raised; 50,000 members."

Christian Endeavor.

The report of the Christian Endeavor Superintendent was read by R. H. Waggener Saturday night at the second meeting in the Coliseum. He reported the following contributions to organized work, most of them approximate amounts: Church Extension, \$2,000; A. C. M. S., \$1,800; N. B. A. C. C., \$120; F. C. M. S., \$10,000; C. W. B. M., \$12,146; Ministerial Relief, \$150; total, \$26,216. In 25,000 miles of travel he held rallies, delivered addresses, etc., at no expense to the Board. He recommended: 1. A place for Christian Endeavor on all programs. 2. Effort to get young people to attend all conventions. 3. That pastors be urged to form mission study classes and Bethany Reading Circles. 4. That young men be encouraged to study for the ministry. The report was followed by a fine address, "Has Christian Endeavor Reached a Crisis?" by H. A. Denton of Missouri. State President of the Y. P. S. C. E. for the Disciples. We hope to give excerpts from it elsewhere. Then came a symposium on "Christian Endeavor Our Source of Supply," participated in by Harry D. Smith of Hopkinsville, Ky.; W. E. Rambo of Damoh, India, and J. A. Lord of Ohio.

The Lord's Day.

On the Lord's day there was preaching in about thirty pulpits of the city by representative ministers. So far as heard

from these services were invariably most profitable. Wallace Tharp and J. H. Mohrter were the two the writer had the pleasure of hearing. Burris Jenkins preached within four doors of my home, and the neighbors gave a glowing report of it.

But the height of solemnity and joy was reached in the great communion service held in the Coliseum Sunday afternoon. As near as it can be estimated, 14,000 Disciples sat down together at the table of our Lord. The Century Choir sang sweetly. Carey E. Morgan delivered the sermon and J. H. Garrison presided. Dr. W. B. Palmore, editor of the St. Louis Christian Advocate, M. E. South, pronounced the benediction. It was a Mount of Transfiguration; it was a Pisgah summit; it was an assemblage with Pilgrim on the Delectable mountains, from which came echoes of celestial music, and glimpses of eternal glory. Perhaps never before in the history of the church militant has there been such a service. One hundred and fifty deacons served the vast concourse in thirty minutes. According to custom, an offering was made for Ministerial Relief, aggregating several hundred dollars.

Foreign Christian Missionary Society.

Monday the Foreign Society opened its sessions in Music Hall, E. N. Douthitt of Texas leading the music. At 10:30 R. H. Miller of Buffalo spoke on "The Programme of Jesus." "Creation is a universe, because it is theocentric.—The physical law is but the temporary platform of the spiritual law.—The programme of Jesus reveals the dignity and destiny of man; the divine purpose is to bring him into fellowship with God.—We must know God, not in the stars or skies or hills, but God in Christ, reconciling the world unto himself.—The humblest life is made great when it lays hold of the plans of God and works them out.—The programme of Jesus defines the mission of the church.—He said little about the church; the kingdom of God and the reign of God were ideas constantly in His mind.—Missionary work is fundamental, and it is the primary work of the church.—The Christian Church must rule or abdicate."

Mrs. J. E. Powell of Wabash, Ind., who is engaged in evangelistic work with her husband, Dr. Powell, sang, "Remember I'm with You," a song composed for the occasion by her husband. The missionaries present were introduced and spoke briefly. W. E. Rambo of India was earnest, hopeful, convincing. L. C. McPherson of Havana, Cuba, was confident of victory. Mrs. A. B. Mastin of Australia bore greetings from home. W. M. Templeton, a business man from Honolulu, said: "When coming west next year don't be sidetracked by a little town like San Francisco or Portland; come on to Honolulu." A. C. McGary, a business man from Australia. Dr. W. E. Macklin of China, "one of the most influential men in the whole empire, a greater man than Dewey;" his boys, Theodore and William, and Miss Lavinia Oldham of Japan were presented. An appeal was made for a seminary fund to build in Tokio, F. M. Rains starting it with a subscription of

\$100. A goodly sum was secured. Geo. B. Ranshaw pronounced the benediction.

At the afternoon session the Committee on State of the Work reported through B. C. Deweese; Missionary Literature, A. W. Taylor. The Committee on Nominations returned the same officers for 1904-05. George Darsie, Massillon, O., delivered an inspiring address, "The Spirit to Possess the Land." A bright feature was the symposium on Children's Day, participated in by W. S. Priest of Ohio; Bro. Irvine, of St. Joseph, Mo.; W. O. Hinton, Paris, Ky., a business man; A. J. Duff, of Newton, Kans., also a business man; P. H. Duncan, of Cincinnati; I. J. Spencer, of Kentucky; H. H. Moninger, of Steubenville, O.; P. J. Rice, of South Bend, Ind.; J. E. Lynn, of Warren, O.; E. A. Cole, of Washington, Pa.; W. R. Lloyd, of Springfield, Ill.; H. A. Denton, of Maryville, Mo.; C. W. Watson, of Conneville, Pa. The speakers agreed that the money for the Lord's work should be given, not raised. They were a unit against grab bag socials and candy pulls, and all such schemes.

Monday night the addresses were delivered by A. C. Smither, the bishop of Southern California, and Vernon Stauffer, of Angola, Ind. They were quite unlike, and both touched the high points of platform eloquence.

American Christian Missionary Society.

Tuesday morning was devoted to reports. Church Extension was presented by the indefatigable G. W. Muckley; Statistics to Encourage and Instruct, by G. A. Hoffman, statistical secretary; report of the Acting Board, by Benj. L. Smith, a synopsis of which will be found elsewhere; "The New Crusade," by Geo. H. Combs of Kansas City, was an address that thrilled all who heard it. The Home

Missionaries who were introduced represent a magnificent army of self-sacrificing, devoted men. Harry D. Smith of Kentucky spoke on "Leaders Who Lead" with his usual happiness and force.

The afternoon session was enlivened by a symposium on "Evangelism." Among those who took part were W. E. Harlow, Allen Wilson, W. J. Cocke, F. A. Bright, Chas. Reign Scoville, O. P. Spiegel, J. O. Shelburne. H. O. Breeden of Des Moines read the report of this new board. J. H. O. Smith spoke on "Seeing the Multitude." A. L. Orcutt read the report on Ministerial Relief, and W. F. Richardson gave an address on "Our Unacknowledged Debt." Tuesday night the Christian College girls with Dr. and Mrs. W. T. Moore occupied the platform. E. L. Powell of Louisville delivered a matchless address for Church Extension, "Sermons in Stone." "Every church house is a protest against materialism.—Faith and hope and love though unseen are as real as any physical object on which we gaze.—A church house transmutes the material into the spiritual. It sets the trees of the forest and the stones of the quarry to preaching the gospel.—Christianity claims all men and all of a man and all with which a man has to do.—Old creeds are now being buried without eulogy or flowers." The orator closed with a glowing tribute to George Darsie, whose last word was for Church Extension.

Z. T. Sweeney, of Columbus, Ind., delivered the president's address, "Our Country and Our Cause," in his characteristic style. A synopsis of this great speech will appear elsewhere or later in our columns. The vast audience went forth uplifted and inspired.

Further reports must be deferred till later.

\$7,000 over the year previous. Easter is the day for offerings for this ministry on the part of Bible schools and churches and individuals, and it is hoped that it will be so generous next Easter as to enable the association to report at least \$100,000 income for Christian Benevolences.

W. H. McClain, chairman of the general committee, by his efficient manage-



Mrs. H. M. Meier,
President Nat'l Benevolent Association.

ment and genial spirit of welcome added greatly to the success of the meetings.

Bro. Davies Pitman in the evening meetings led the singing with a large chorus. Too much praise and appreciation cannot be given these and the other brethren who helped to make our two days a large success. Verily they have fulfilled the scripture, "Help these women."

Mr. W. H. McClain, who had charge of the arrangements for the convention, gave a very congratulatory word of welcome and spoke feelingly of the great good accomplished by the C. W. B. M.

GEO. L. SNIVELY.

National Benevolent Association

Perhaps the most picturesque scene of the entire convention was the one held by the National Benevolent Association of the Christian Church Wednesday afternoon. Just before the session began nearly one hundred children from the St. Louis Orphanage were led across the Coliseum to conspicuous seats in the gallery in the rear of the speaker's stand. Their coming was heralded by the audience by handclapping and the waving of handkerchiefs and hats. Sec. Snively presided and introduced to the audience Mrs. H. M. Meier, the National president, who delivered a most inspiring address, in which she gave a brief historical resume of the inauguration of the Orphanage and Babies' Homes in St. Louis, the orphanages at Cleveland, O., Loveland, Colo., and Dallas, Tex.; also the Old People's Homes at East Aurora, N. Y., and Jacksonville, Ill., and the Hospital at St. Louis. She announced that a gentleman present had expressed willingness to give \$5,000 to the orphanage work at Harvard, Nebraska. She spoke briefly of the contemplated institution for the collecting and payment of sick benefits and burial funds under the auspices of the association. When she spoke of the church doing this instead of having such benevolence committed to lodges, the great applause on the part of the audience testified to the general desire that the church should perform this

ministry. She spoke also of the association's starting a Deaconess' Movement for the purpose of supplying the various institutions with teachers and nurses and helpers for other purposes as well as doing evangelistic work in the great cities. On her suggestion that this association should assume charge of the Ministerial Relief work the audience again expressed most hearty approval. This address fully sustained Mrs. Meier's reputation as one of the most effective speakers who address our national conventions.

The address at the Wednesday evening session by W. J. Russell of Pittsburg on "Christian Philanthropy the Dynamics of Christianity; or, Our National Benevolent Association Among the Greater Works than Miracles," was a masterpiece and will take rank among the classics of our literature. This will be put in pamphlet form for distribution and bound with other addresses into a forthcoming volume of benevolent literature.

The great audiences present Wednesday afternoon and evening, notwithstanding the attractions at the Fair and the fact that many tickets were expiring without giving the holders another day at the Exposition, testified not only to the popularity of our speakers, but also to the growing interest in Christian benevolences. The income of the association for the year ending September 30th ult. was \$77,440, a gain of more than

TRUST

Thou shalt not praise the day till night
is falling,

However fair its dawn and moon may
be;

Offtimes at eventide come storms appal-
ling.

Setting the lightning and the thunder
free.

Thou shalt not blame the day till it is
ending,

Though it has brought thee flood and
hurricane;

Full oft at nightfall comes deep peace,
descending

In sunset gold and roses, glorious gale.

Praise each fair morn that calls thee up
from sleeping.

And through the hot day work with all
thy might;

Then leave the evening hour in Heaven's
keeping,

Which sent both winter cloud and
summer light.

—From the German of Gerok.

National Convention of the Christian Woman's Board of Missions

Reported by Mrs. E. M. Bowman

Under the subject "Negro Evangelization" we furnish the following abstract of the address of C. C. Smith, entitled "The Principle Underlying the Training of the Negro."

The underlying principle which should govern in the training of the negro of the South finds its embodiment in words in the Golden Rule.

The first division of the address treats of the southerner. The slave holder of the past generation was born and educated as master, as the slave was born and trained as slave. Again, the superior race greatly advanced the inferior during slavery. The representative Christian master not only owned the slave, but loved him and guided him. Slavery, while it developed a splendid aristocracy among the white people, held back the common people, so that one of the great problems the South had in '65 was how to remove the ignorance of two races out of the poverty of one. Again, the representative Southerner is glad slavery is no more; is loyal to the flag. The true Southerner is in favor of the negro's proper education and training. Again, the sensitiveness of the South indicates deep interest; considering the past, the kindly feeling in the South toward all concerned is wonderful.

The second division of the address treats of the negro.

That he is not here by choice. That he has thriven in our land. That no race ever made such rapid advance from barbarism toward civilization as did the negro during slavery. That the negro was not made free in the true sense, but turned loose with no preparation for what he was asked to do. That amid all his disadvantages since he was freed he has made progress. That as in slavery the negro became the best servant in the world, so now he will serve his race and the world if properly trained. That, morally, the negro is what we made him; we claim his virtues as Anglo-Saxon, who gave him his sins? That of all peoples on the earth the negro is most ready for the missionary.

The third part of the address speaks of the Northerner. First, that the "carpet bagger" was no more a representative of the North than the Ku Klux was of the South. That the South should judge temperately of political mistakes, as it too has made mistakes. That the Northerner, born to a heritage of freedom, could not be expected to judge leniently of conditions produced by slavery.

That the sunshine of peace during forty years has dispelled the mists which arose during the war. That the wisest and best in the North are willing to leave political reconstruction to the South.

The last division of the address applies the principle to the missionary, who goes to the South to train the negro—both as it affects his conduct and the attitude of others toward him. He will put himself, in his work, in touch with the white man of the South. Again, he will, as far as is consistent with the accomplishment of his work, adjust the management of his school according to

the wishes of the representative white men on the ground. He will remember that the negro trained by him is to live and work among the southerners. He must go to him with authority back of which is love. He must remember that he has come to a child race and that the equipment and training profitable for the Anglo-Saxon race may be illy adapted to the negro's need. He will consider that all primitive peoples have risen in the scale of civilization only through the labor of their hands. He must preach to the negro the gospel of work. Again, that one of the funda-

would seat 600 or 700 people and that the services of a native physician are needed. It was thought that these services could be had for about \$30 or \$40 a quarter. They ask for a good physician to be sent to Bilaspur, whose services could be called for in times of especial need for the surrounding stations.

The strengthening of the stations and the opening of new fields present cause for heartfelt rejoicing. Dr. Martha Smith, sent by our National President, has been added to the forces in Mahoba.

Mr. and Mrs. Wilmer Monroe, who



Girls of the Bilaspur, India, Orphanage.

mental principles of the negro's education should be self-reliance; that he should simply be given a chance to earn his education. That the purer the negro blood is kept the better for all concerned; that all social barriers between the races is a blessing to the negro. Again, the teacher will remember that the great power to be relied upon in his elevation is the Word of God; put in him the spirit of Christ and he will adjust himself to all conditions. Lastly, all must remember that from the very nature of the revolution, and from the southerners relation to the negro in the past, some one must come from without to be the negro's teacher in the training schools of the South. That the North has sent of her best sons and daughters for his training; some have made mistakes, but they are God's own sent for the uplifting of the negro and the whole South is greatly blessed by their coming. They should be received in the spirit of the Christ in whose name they come.

India was reported through the committee in a report prepared by Mrs. Hattie E. Jennings of Michigan, read by Mrs. Miles of Ohio. Mrs. Bessie Farrar Madsen of Pendra Road writes of the poor chapel they have and asks for about \$800 to build a new one that

sailed for India September 17th, will probably locate in Mahoba. Miss Orah Haight followed with Mrs. Gerould on the 24th and Dr. Jennie Crozier left soon after. The University Place church, Des Moines, send Miss Daisy Drake as their living link to India. Mr. H. E. Gordon has been accepted by the Board. He was born in India, educated in America and will return to India in November. Mrs. Bertha Lohr, who has charge of the five schools in and about Bilaspur, is enjoying a much needed rest with her aged mother in Germany. Seven of her orphanage girls have successfully passed the government examination for teachers.

Mr. W. S. Lockhart has been appointed as Bro. Forrest's successor in Calcutta.

It was recommended that a strong evangelistic mission, well equipped with capable men and women, be established in Calcutta.

Mrs. T. W. Grafton reported that the committee on evangelization in the United States recommended that the plan of the Board to assist in evangelizing the great centers of civilization be carried on with zeal, and especially was it recommended by the committee that the plan of strengthening the churches in Chicago should be continued and en-

larged as rapidly as the funds will permit.

The work of Bro. Louie Hugh among his countrymen on the Pacific Coast was highly commended and more interest everywhere in this important work was urgently asked. The progress of the work in the sister republic of Mexico

and untiring efforts of the national superintendent, Miss Mattie Pounds, were acknowledged with gratitude. The especial recommendation for the year was the building of a boys' orphanage and industrial school in Porto Rico.

We have 1897 auxiliaries and mission

the states in gifts with \$15,470.23. Texas follows with \$14,879.03, and Indiana third with a total of \$13,802.31.

Brother Wilkinson, of Porto Rico, in his report said he wished to plead that first, we send the very best missionaries; second, the best, most consecrated school teachers; third, that the nation send men above reproach to the island.

In her report, the president, Mrs. Nancy E. Atkinson, said that in conjunction with the A. C. M. S. we are supplementing the work of church extension in thirty-five states and territories.

The plan has been maintained of utilizing the machinery of church work already in operation in this part of the work as far as practicable. Many gifts in different forms were reported from interested friends.

A plea was made for named scholarships to be established in our educational institutions. Six missionaries were reported as leaving for India, four men and two returning after furlough.

Mrs. Atkinson rejoiced over the fact that our receipts were so largely in advance over last year's, and pleaded for the extension of the influence of the tidings as being so great in helping every branch of our work.

In closing Mrs. Atkinson spoke hopefully of the future in Mexico and reported the new building at Monterey as being the means of greatly enlarging facilities for the work there.



Gerould Memorial Bungalow, Rath, India.

was especially felt to be a matter for profound thankfulness and the work at Monterey under the Westrup and McDaniels families and Sister Alderman is believed to be entering a period of great activity and success. A matter for great congratulation was felt to be the entrance of Bro. Jasper Moses into the work, from whose consecrated efforts great blessings it is believed will result.

Educational work report by Mrs. Peris L. Christian of Arkansas was read by Miss Mattie Burgess. The report covered the Chinese school at Portland, the mountain mission schools at Hazel Green and Morehead, Ky., the schools for negroes in Mississippi, Alabama, Kentucky and Virginia and the English Bible chairs in the Universities of Michigan and Kansas and the Bible lectureship at the University of Virginia all reported as moving along satisfactorily. Attention to the debt on the colored school property at Edwards, Miss., of \$5,000 was called, as it was thought particularly desirable that this property of \$65,000 should be cleared. The report showed 23 teachers supported in our colored missions.

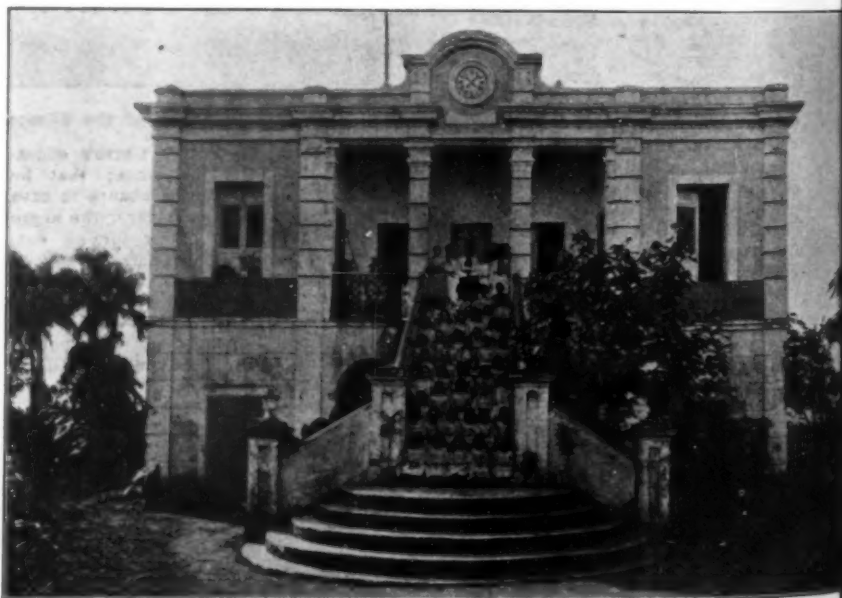
The English Bible chair subject was exhaustively considered in the report of educational matters, and was shown to be a well operated and successful plan of the National Board. The securing of Bro. Forrest for the University of Virginia Bible lectureship was thought to be very fortunate. In Texas great encouragement was furnished by the forward movement of the women of that state and the splendid gift of Mrs. M. M. Blanks of \$10,000 toward a Bible chair in the University of Texas.

Miss Annie Davidson of Illinois read a report on the Young People's work and stated that in her opinion it was the most important work in the C. W. B. M. organization.

She stated that last year in trying to gather statistics from other churches she found that as far as she could ascertain the Presbyterians led in churches other than our own in gifts from the young people's organizations last year with \$15,000, while our young people's departments gave \$26,000. The efficient

circles, a gain of 59 over last year, with 41,210 members, a gain of 2,511 in the same time. The receipts from the tidings last year was \$7,754.27, a gain of \$1,743.04 over the preceding year. The treasurer, Miss Judson, reported this year in actual receipts \$167,084.73.

Judged by the amount of money handled, this is a vigorous organization; receipts last year, \$167,084.73, a gain of nearly \$20,000 over the preceding year. The offerings come from the United States of America, India, Turkey, Japan,



Bayamon, Porto Rico, Orphanage and Children.

China and the Islands. There are now 1,897 auxiliaries and mission circles, a gain of 59; membership, 41,210; gain, 2,611. Mrs. Effie Cunningham made a good report on literature; Miss Mattie Pounds on young people's work, and H. G. Wilkinson spoke with earnestness and delight of his work in Porto Rico.

The reports show that Ohio leads all

The treasurer's report showed material increase in receipts and correspondingly larger disbursements, and a very satisfactory condition of finances.

Miss Pounds' report credited the young people's department with \$27,000 contributed for the support of their work, a large increase; West Virginia winning the national banner in the contest.

Foreign Christian Missionary Society

THE PAST YEAR has been the best in the history of the society. More missionaries have been sent out and more money has been received than in any previous year. The reports from the fields are especially hopeful. Seventeen new workers have been employed. These have gone to China, to Japan, to India, to Cuba, and to Norway. If ten times as many had been sent they could not do all the work that should be done.

The receipts for the year aggregate \$211,153.60. This is not as much as the last convention suggested that the officers undertake to raise. There was a very marked increase in the previous year. That made it more difficult to take such a long stride in advance as was proposed. The increase this year, as compared with last, is slight. There has been much less received this year from bequests and on the annuity plan than was expected. These are always uncertain sources of income. The gratifying fact is that the churches and Sunday Schools and Endeavor societies have done much better than ever before. More have given and they have given more money. There has been a gain of 90 in the number of contributing churches, and a gain of \$9,759.55 in the amount contributed. There has been a gain of 222 in the number of contributing Sunday schools, and a gain of \$5,202.22 in the amount contributed. The Endeavorers have given \$2,359.10 more this year than last. There has been a falling off in the individual offerings. They should have shown the largest increase.

The living-link churches number fifty. These support their own missionaries on the field. A dozen years ago there was not one church doing this. It is believed that, before ten years, there will be three hundred churches doing this.

The college in Japan was opened last year. Suitable buildings are being erected. The faculty is being strengthened. The patronage is increasing. The college in China is doing more work and better work than ever. Special stress is laid upon the religious element. In India steps have been taken to open a college in which workers of all kinds will be trained. For this school, \$21,957.52 has been raised. It is but a question of time when every mission must have its educational institutions. Boys and girls must be trained if they are to live complete lives.

As in other years, the churches in Australia, England and Canada have co-operated. The churches in Australia supported P. A. Davey in Japan; Miss Rosa L. Tonkin in China, and Miss Mary Thompson and F. E. Stubbin and wife in India. The woman's Board of Ontario and the woman's board of the Maritime Provinces supported Miss Mary Bloch in Japan. The woman's board of Great Britain supported Dr. Mary T. McGavran and Miss Mary L. Clark in India. In such unity of effort there is economy and efficiency.

There are some special needs that should be supplied without delay. Thus, a teacher is needed in Havana; a male physician is needed in Damoh, India. No woman can do the work that is needed in the boys' orphanage. An evangelist

is needed for Tibet. Dr. Shelton and Dr. Rijnhart cannot heal the sick and preach the gospel. Two men are needed in the Philippines. A strong man is needed in Manila; another is needed in Luzon. Two men are needed in Africa to fill the vacancies there. China is asking that the force there be doubled. Japan is turning to Christ as never before. There are calls from every field, but these should be answered without delay.

Japan.—The work in Drake College has been carried on by four teachers. Thirteen young men are enrolled in the Bible department. Besides teaching, the teachers preach in Tokio and in the country roundabout. H. H. Guy lectures on Biblical themes from time to time. The missionaries and their assistants preach constantly. They have their own local work to superintend.

India.—The churches have grown in numbers and in grace. The work is becoming more widely known; the fruits of Christianity are becoming more apparent. The work has been hindered at some points by the sickness of the missionaries. Harda suffered greatly from the plague. The deaths numbered 1,200. The Hindu physicians were afraid to go near the sick and fled. Dr. Drummond answered all calls. Fifty per cent of his patients recovered. With proper care the results would have been more favorable. Only two or three of the Christians died. Thirty-one new Christian families have been established. The orphan boys and girls were married and started in business. A class of young men looking to the ministry was taught by G. W. Brown. The initial steps toward opening a training school have been taken. The school will be located in Jubbulpore. This is one of the chief events of the year.

China.—The outlook for all departments of the work was never before so bright. The empire is open, and the people are ready to hear. In China the missionaries have preached the gospel, taught the ignorant, healed the sick, prepared and distributed literature, considered the poor and relieved their necessities.

Africa.—The church at Bolengi consists of 77 members; the additions in the year numbered 22. Every member is a tither. More money was given than was needed. There was danger of an embarrassing surplus. The church supports the native evangelists, the sick and the poor. Their offerings average \$2.50. When it is remembered that they receive only from 75 cents to 25 cents a month and their board, it will be seen that their liberality should provoke many others who are more highly favored. All the young men in the church are sent out as evangelists. They go two and two and spend two weeks on each trip. A thousand miles up and down the Congo the natives and foreigners loog to Bolengi for medical advice and assistance. Dr. Dye's trip up the river was one continuous clinic. Cotner Hospital has been completed and will be of great value. R. R. Eldred has put new roofs on most of the buildings. He has made brick and gone to the forest for lumber. After sawing it men had to carry it on their shoulders to the station. He has made furniture

and ropes for the fishing nets. All the while he is talking to the men and boys about the Redeemer of humanity. In the absence of a physician he held a daily clinic, and treated over 2,000 cases. He has gone on a long trip preaching in the towns and villages. The people listened gladly, and begged him to live with them, and if not, to send them someone to teach them the "Words of God." Mrs. Dye has a class for Christian women. They go out into the villages and repeat what they have learned. The work in Africa has suffered by the resignation of four of the missionaries; it has suffered again because the state government will not grant any new concessions. The work cannot expand as it otherwise would.

Cuba.—In Havana work is carried on at four points. These are from one to four miles apart. There are nine services each week. The worship is conducted in English on Sunday night, and is the largest English-speaking service in the city. There have been 43 additions in the year. Angel Codinez, an intelligent Cuban, gives part of his time to the work. Miss Williamina Meldrum of Buffalo has gone to assist in the mission. A school is much needed. In Matanzas the opposition has been stronger and more effective than heretofore. A fanatical school-teacher has made it his business to hinder the work. There were 14 additions. Two Sunday schools were taught all the year. Some work has been done at Cidra, a prosperous and growing town, ten miles away. At Cidra 25 have expressed a desire to be baptized. Roscoe R. Hill and wife have joined Melvin Menges and wife in Matanzas. The Cuban mission needs suitable buildings and must have them before the work can grow into large proportions.

Hawaii.—P. M. Snodgrass and wife took charge of the Cooley mission last November. As the work there had been without a leader for some time, it had gone down somewhat. Two Sunday schools had been kept up by members of the First Church. Since November these schools have gained in numbers and increased in interest. At Kalihi there is no building. The missionaries are soliciting funds for this purpose, and are meeting with encouragement. This chapel, when built, will be the center of the Cooley mission. Mr. Snodgrass has helped in the Japanese night school, and has spoken in the Y. M. C. A., and on board the battleships, and in the slums, and in the penitentiary.

Turkey.—G. N. Shishmanian reports 31 additions to the churches under his oversight. He reports further that he has not been able to leave Constantinople to carry on work in Sivas. False and absurd charges have been preferred against him. Minister Leishman has the matter in hand. Turkey is much poorer than she was ten years ago. The government is much more oppressive. Joseph Haigian has had charge of the school. There were 130 enrolled. In 20 years 1,500 young people passed through his school. Although it is a primary school the scholars learn four languages. The Scriptures are read and committed to memory. Garabed Kevorkian has been at work in Asia Minor. The results have not been equal

to his desires and expectations. The work suffers for want of suitable buildings.

Norway.—The ten churches are under the general oversight of E. W. Pease.

Denmark and Sweden.—Dr. Holck's health is not good. He is not able to do the work he did years ago. In Copenhagen the odds are heavy and the prejudice strong. The State Church is hostile to

England.—The widespread and severe financial depression has interfered with the work in the churches. Many have gone from place to place seeking employment. As much has been done as in any previous year, but the apparent increase is not as great. The churches are full of hope. They are paying off their indebtedness and are aiming at self-support. They support Dr. Mary T. McGavran and Miss Mary L. Clark in India.

The Philippines.—The church in Manila now has a hundred members. Two native evangelists have planted a church of over sixty members in the lake region near Manila. This church has built its own chapel without any assistance. Two men give all their time to the Tagalogs in and around Manila, and ten others preach occasionally. In the town of Luluana a church of 142 has been planted by Filipino evangelists. Some of the preaching was done by a boy 17 years of age. He aspires to the ministry. When the police asked him by what authority he was preaching, he said, "By the authority of Jesus Christ." While away on their vacation the missionaries baptized 209 Ilokanos. Four churches were organized. Some of the ablest converts were placed over these churches. The Disciples in Manila have given \$500.00 for a printing press. This will be located in Vigan. The missionaries have sold 1,500 New Testaments and portions. Many doors are open. Many towns have been visited. The Drs. Pickett began to heal the sick as soon as they arrived. Their services are in great demand. They have a field much larger than they can cultivate. As a rule, they are paid for their services. The very poor are treated free; others are charged what they are able to pay. There is no fault found with the charges. The medical work will support itself after a little.

Tibet.—Dr. Rijnhart and Dr. and Mrs. Shelton are on the borders of Tibet. They have a Chinese evangelist to help them. They began their work before they reached their destination. They have opened a dispensary and preach to the people as they are able. They have made friends of some of the influential men of the place. It is believed that before long Tibet will open her doors and welcome the missionaries. The promise is, "All the ends of the earth shall see the salvation of our God." Tibet is included in that glorious promise.

GREAT FACTS

From the Last Annual Report of the Foreign Society—The Year Ending September 30th, 1904.

The growth of the Foreign Society is like the growth of an oak.

The churches have increased their offerings 191 per cent in ten years.

Some of our mission fields now give much more than many of our states.

Ohio gave \$30,444; Kentucky, \$17,775; Indiana, \$17,571; Illinois, \$16,196; Missouri, \$15,839; and Iowa, \$14,642.

In seven years the churches have more than doubled their average offerings.

There has been an advance in the receipts every year for eleven years except one.

Seventy-one churches doubled their apportionment and 126 Sunday schools.

Gains.—The receipts amounted to \$211,318, a gain of \$1,309. The gain, how-



New Missionaries of the Christian Woman's Board of Missions.

Near the close of the year R. P. Anderson left Copenhagen for Christiania. He will preach there, edit and publish a paper, and prepare some young men to preach. E. W. Pease will start a new work in some large city. A new day has dawned on Norway. In no other country in Europe are the people so ready for primitive Christianity.

all outside efforts. Death has thinned the ranks some. The church lost by emigration. The grass withers, but the Word of the Lord abides forever. Julius Cramer takes the place of R. P. Anderson. The church in Sweden has no minister. Regular meetings are held under the leadership of one of the young men. Dr. Holck is assisting them as he is able.

ever, in regular receipts amounted to \$11,211. The gain from the churches and Sunday schools and Endeavor Societies aggregated \$17,320. These are our chief reliance for regular support. The gain in the number of contributing churches was 90; contributing Sunday schools, 222; contributing Endeavor Societies, 226; or a total gain in the number of contributing organizations of 538. This is a great advance.

Churches.—The churches have made a great record; 2,915 churches contributed \$89,545, a gain of \$9,751, or 12½ per cent. They averaged \$32.82, a gain in general average of \$2.58. The Roll of Honor embraces 862 churches that reached their full apportionment, a gain of 48.

Sunday schools.—Everything considered, the Sunday schools did even better than the churches, for 3,532 schools gave \$56,832, a gain of \$5,202, or ten per cent. The Roll of Honor schools number 1,296, a gain of 46. Over 10,000 children gave \$1 or more. Look out for Children's Day, the first Sunday in June, 1905.

Endeavors.—The Endeavor Societies surpassed themselves. We are happy to report 681 contributing societies, a gain of 226, with gifts amounting to \$9,368, a gain of \$2,359, or nearly 34 per cent. The Orphanage work at Damoh, India, is a special enterprise of the Endeavors. They support about 350 boys. "For Christ and the Church" is their slogan.

Living Links.—Fourteen Living Link churches have been enrolled during the

past year. The total number now is fifty. We are pressing forward for 100. Some churches support two missionaries; for example, Franklin Circle, Cleveland, Ohio; Central Church, Cincinnati, Ohio; and the First Church, Akron, Ohio.

New Missionaries.—Sixteen new missionaries were sent out from America, the largest number in any one year in the history of the Society. They are choice men and women. A high standard has been sustained in their selection. Three were sent to India, two to Norway, four to Japan, five to China, and three to Cuba.

Fields.—The Foreign Society has missions in India, China, Japan, Africa, England, Norway, Sweden, Tibet, Philippine Islands, Cuba, and the Hawaiian Islands. The world is our field.

Missionaries.—The whole number of missionaries is 143, a gain over last year of twenty-six. The number of native evangelists and helpers is 295, a gain of five. The whole missionary force now numbers 438, a gain in the whole force of thirty-one. The native evangelists are a valuable arm of the service.

Membership.—The total church membership is now 7,173. The number enrolled in the Sunday schools is 6,342. During the past year there have been 1,245 additions.

Educational.—Thirty-eight schools were supported last year, with an attendance of 2,149. Of this number thirty-two are

making special preparations for the ministry in their own land.

Contributions.—Contributions from all the mission field amounted to \$34,715, a gain of \$7,148; and of this amount \$5,455 was given for missions.

Fees.—The medical fees received from the natives by our medical missionaries amounted to \$4,081. The school fees amounted to \$2,418, making a total in fees of \$6,499.

Leading Churches.—Five churches gave \$1,000 or more. Fifteen churches gave \$500 or more. We hope to increase the number of this class of churches during the current year.

Personal Offerings.—There were 943 personal offerings, a loss of 153. They amounted to \$16,154, a loss of \$3,946.

Annuity Fund.—Over \$200,000 has been received for the Annuity Fund since it was first started. This fund grows in favor as it becomes better known. It commends itself to the favorable consideration of those who are interested in our Foreign Missions.

Property.—Property owned by the Foreign Society in foreign lands is worth about \$400,000. Some of the real estate was bought when much cheaper than now. Real estate is constantly advancing in value in all these lands.

Medical.—Seventeen hospitals and dispensaries were supported, and 59,961 patients were treated. We have thirteen medical missionaries in various fields. This does not include the number of native assistants.

American Christian Missionary Society

Outline of Report of the Acting Board of Managers of the American Christian Missionary Society for 1904.

Our God has signally blessed the administration of this word and given to it an encouraging measure of success during the year.

Before filing the report, we desire to express our sense of loss for the noble souls who have dropped out of our ranks during the year. Among those we mention Francis M. Drake of Iowa, the most liberal giver in our brotherhood; George Darsie, the prince of preachers; A. B. Phillips, the beloved; George Plattenburg, the faithful; and Mrs. D. R. Dungan.

The report then gives the following summaries:

With devout recognition of Divine favor and appreciation of the continued confidence of the enlarging constituency of the Society, your Acting Board of Managers herewith submits its fifty-fourth annual report.

The work of the year has been characterized by five distinct enlargements.

The first of these is the enlargement in number of workers and results.

We note a gain all along the line in the results reported. The state and national boards to show a total of 225 churches organized, which is a gain of 32 over last year. In the number of additions by missionary effort there is a gain of 3,603.

The 353 missionaries supported wholly or in part by the National Home Board report 165 churches organized, a gain of 44. They also report a gain of 2,047

additions to the churches—the gain in baptism being 1,627.

More was accomplished last year than ever before, and we take courage to press forward with renewed energy and zeal to win this fair land of ours for King Immanuel.

Our second enlargement is in the gain in receipts from Boys' and Girls' Rally Day and from our Christian Endeavor Societies. It is a very encouraging growth.

During the year we have assisted more missionaries than ever before; the total number being 353, as against 339 last year. One hundred and twenty were assisted by direct appropriations from our treasury and by our appropriations from various State Boards of Missions.

These laborers report a total of 165 churches organized during the year, as against 121, the largest number reported in any previous year; with a total of 16,861 additions to the churches, as against 14,814 as our highest former report.

The third enlargement was the appointment of George B. Ranshaw as Field Secretary. We found that interest follows knowledge. No man is interested in any cause of which he knows little or nothing. It is the work of the Field Secretary to interest our brotherhood in this work. The living voice is the best power known to us to generate this interest. We count the enlargement a distinct gain.

Our fourth enlargement is the creation of our

Young People's Department.

Miss S. B. Dorman was placed in charge of this work.

The first year shows a gain of 101 contributing societies, and the amount contributed by our Christian Endeavor Societies has been more than doubled.

The Porto Rican work claims the attention of our Endeavorers, and it is for the support of our Island Mission that they are aiming for \$5,000 during the year upon which we are entering.

Our fifth enlargement was in Missionary Educational work. We had 25,000 copies of the tract, "Our Position," by Isaac Errett, and 25,000 of "The World's Need of the Christian Church," by J. H. Garrison, printed for free distribution at the World's Fair, and have greatly enlarged our work on "The American Home Missionary" and the leaflets devoted to Home Missions.

Summary of Work of State Boards.

Our various State Boards of Missions report 198 churches organized; 13,390 additions by confession of faith and baptism; 10,894 otherwise unclassified, 875, making a total of 25,159 by our State Boards of Missions.

Grand Total.

The grand total of National and State Boards is:

Number of new congregations organized.....	225
Number of additions by confession of faith and baptism.....	15,470
Number of additions otherwise.....	12,748
Number of additions unclassified..	875

Grand total of additions by Home

Missions..... 29,093

This is a wonderful harvest of souls, and shows America to be the ripest field in the world for simple New Testament Christianity.

FINANCIAL SUMMARY.

Comparative Table of Growth in Giving.

The following is the comparative table of receipts for Home Missions:

	1901.	
From Churches.....	\$34,381.88	
From Bible schools.....	3,674.54	
From C. E. Societies.....	912.93	
From L. A. and other Societies	437.70	
From individuals.....	4,406.76	
From other sources interest		
and permanent funds.....	47,402.87	
Total.....	\$91,716.68	
1902.	1903.	1904.
\$39,761.27	\$48,662.00	\$47,951.41
4,647.72	6,897.13	8,505.05
1,119.92	858.45	1,842.56
293.00	707.95	586.75
4,307.95	5,500.66	5,097.05
32,801.07	39,619.91	21,773.14
\$82,930.93	\$102,246.10	\$85,755.96

We gratefully acknowledge our helpers in this great work—the 1,975 churches that have made offerings. Eight hundred and eighty-five Sunday schools are enrolled as helping us this year, a gain of 199 schools. This is a growing list, and we hope to make the number 2,000 schools at an early date. Two hundred and ninety-eight Christian Endeavor Societies are our helpers this year—a gain of 101 over the previous record.

Our Church Papers.

We acknowledge again and with renewed thanks the continued help and support of our church papers giving to this work—their columns have been freely open to us to present its claims upon the brotherhood.

We know that this is their work and duty—the building up of the cause of New Testament Christianity—they in their corner and we in ours, and we wish to gratefully acknowledge their help.

We wish to give grateful recognition to our individual givers: T. W. Phillips supported John A. Joyce in Western Pennsylvania as his own missionary; Howard C. Rash supported Frank L. Van Voorhis in Oklahoma; S. M. Cooper supported J. O. Shelburne as missionary in Cincinnati. Hundreds of others came to our help as the published list of contributors will show. We thank God for these friends of Home Missions.

The report then mentions the eleven Named Memorial Funds of \$5,000 each, and gives the work done by each one of these funds. Then the report follows with a statement about the bequests, annuity funds, our World's Fair exhibit, the publications of the Society.

Then comes the statement about the missionaries employed by the Board, as follows:

Our Missionaries.

The whole number of missionaries under appointment during the year exceeds that of any other year in our history; the total reading 353 names; 120 of these were supported by appropriations direct from our treasury, and the remaining by appropriations from our treasury assisting the State Boards of Missions in thirty-two states. It is six

times the number supported ten years ago.

Only those familiar with the details of correspondence and bookkeeping at the Mission Rooms can have any just conception of the amount of work involved in proper attention to this large missionary force, operating in thirty-five states and territories.

Never So Much With Such Limited Means.

Not in the records of our work is to be found the record of so much work being done with such limited means.

The total shows that we have organized 165 churches last year, with only \$76,656.36 of spendable money; assisted in the support of 353 Home Missionaries. These missionaries organized 165 churches, baptized 8,578 souls into Christ, received 8,283 others into the churches, making a total of 16,861 additions to our churches, a record of which we should be very grateful to our Lord.

Then the report discusses our work among the foreign populations, our work in the cities, and the success of the work.

The report shows that in Oklahoma we have 354 congregations. There is not a county seat in Oklahoma in which we have not a church; there is not a town of one thousand inhabitants or larger in the territory in which we have not planted a church. In most of the towns having five hundred inhabitants or more we have churches. Oklahoma is a bright cluster of stars in the crown of Home Missions and Church Extension. These two Boards have walked hand-in-hand in planting our cause there.

The report then gives a statement concerning evangelism and the proposed union of the Board of Evangelism and the American Christian Missionary Society, and the recommendation of two minor changes in the constitution, and concludes as follows:

The outlook for the new year is full of hope and promise in proportion as the brotherhood shall realize our responsibility for the evangelization of the country. The doors are wide open. How fast and how far we may be permitted to enter depends on the responses which the churches shall make to our appeals; we cannot burden the Society with a great debt.

We are ready to assume large responsibilities in all the various departments of Home Missions; in City Evangelization; in frontier work; in going to the East with the plea; in laying foundations for a large work among the foreign populations, or in leading and organizing a mighty evangelistic movement throughout the whole land, just as rapidly as the brotherhood will sustain us by their offerings for these great purposes.

If you have deemed us faithful in the little things, we ask to be entrusted with larger gifts, that we may do more work for our King.

Respectfully submitted for the Acting Board,

S. M. COOPER,
Chairman.

BENJ. L. SMITH, Cor. Secretary.

GEORGE B. RANSHAW, Field Sec'y.

Facts from the Report.

The church remitting the largest amount to Home Missions is the Central Christian Church of Cincinnati, Ohio, A. M. Harvout, Pastor. The amount is \$581.29.

The Bible School sending the largest amount is Bellaire, Ohio, Wm. Morrison, superintendent; the amount, \$138.26.

The Christian Endeavor Society remitting the largest amount is Cleveland, Ohio (Euclid Avenue); amount, \$50.

The states sending the largest amounts are three leading ones: Ohio, \$9,583.10; Kentucky, \$8,874.29; Indiana, \$7,977.97.

Note the organization of 162 churches by our Home Missionaries, as against 121, the greatest number of any previous year.

Note the employment of 353 missionaries, as against 339 last year.

The grand total for Home Missions by National and State Boards is 225 congregations organized and a total of 29,093 additions.

There was a gain of 199 schools observing Boys' and Girls' Rally Day.

There was a gain of 101 Christian Endeavor Societies helping their special work in Porto Rico.

The Home Board has eleven Permanent Named Memorial Funds of \$5,000 each; five of these on the annuity plan—the other six are each supporting a Home Missionary all the time.

Our Home Board received \$2,578.93 by bequest last year. The Baptist Board received \$127,991.09 by bequest, and the Presbyterian Board received \$164,158.14 from this source.

The Home Mission report declares that never before could it do so much with such limited means.

We are beginning to work among the foreign population—we have Home Missionaries among the Scandinavians, the Germans and the Mexicans.

The entire country must be evangelized every thirty years—each generation must accept the gospel for itself.

Forty millions of people in the United States have never had a clear presentation of the great plea for Christian union—what a splendid field!

Over three hundred appeals are unanswered because the treasury of the Home Board is empty.

We Are Growing.

In 1873 our brethren gave \$25,928.16 for missions, including gifts to State Boards of Missions. In 1883 the total reached \$105,219.24; in 1893 the total was \$229,709.13; in 1903 the total was \$645,110.10; this includes Home Missions, Foreign Missions, C. W. B. M., Church Extension and State Missions.

We see in this a healthy growth. We should not be discouraged, neither should we be exalted, for we are far, far below our duty in this matter.

In 1904 there was raised for Home Missions alone by the Presbyterian Board of Home Missions \$820,606.20; by Congregational Board of Home Missions, \$675,486; by the Baptist Board of Home Missions, \$517,213.37; by our State and National Boards, \$312,389.63.

Dr. W. A. Alton of Nebraska is soon to be added to the corps of workers in Porto Rico.

Many are the appeals from different parts of the United States lying on the Secretary's desk in the Home Office. It is hoped that a large number of these may be answered during the coming year, and that at the convention in 1906 we may indeed be able to report \$200,000 for American Missions, and a greater harvest of souls for the Master.

Three National Convention Addresses

OUR COUNTRY AND OUR CAUSE

Z. T. SWEENEY

THE following is a brief analysis of the speech which occupied one hour. His subject was, "Our Country and Our Cause." He claimed that our country represented the highest type of Anglo-Saxon civilization and our cause represented the highest type of New Testament Christianity. He discussed the principles, movements and results of each.

The fundamental principles of our civilization are two: 1st. A belief in the fatherhood of God. 2d. A belief in the brotherhood of man.

The fundamental principles of "our" cause are: 1st. The regnancy and governance of law in matters spiritual. 2d. The complete authority of the twelve apostles in religious matters.

He traced authority from its primary source in God through three steps. 1st. God in Christ. 2d. Christ in the apostles. 3d. The apostles in the world.

Christ is the basic principle of all preaching and obedience.

He next considered the movements of both civilization and Christianity and showed that each had proceeded along three different lines:

1st. The line of invasion. 2d. That of revolution. 3d. That of expansion. The Anglo-Saxon must expand because God has given him:

1st. The expansive blood. 2d. The expansive brain. 3d. The expansive energy. Given all these, what president or administration can either hinder or help expansion? 4th. God has placed the Anglo-Saxon in the center from which all expansion must radiate. For three thousand years men fought around a little pond they called the Mediterranean Sea. For a half of a millennium of years they have been fighting for the supremacy of the Atlantic ocean; but when the Panama canal shall have been dug by American shovels, under the American flag, "For the hand that opens the portal must forever hold the key"—the battle ground for all civilizations will be transferred to the Pacific ocean with the assurance that it shall go no where else until the angel shall stand upon the land and sea and swear by him that liveth forever that time shall be no more. Upon its bosom must be solved the problem of the human race—and God has made it an Anglo-Saxon arena. Anglo-Saxon hands hold the keys of all that is desirable and profitable on its shores and they hold them not by their own might and cunning but by the direct providence of Almighty God.

Just as civilization has advanced, so the cause we represent has advanced:

1st. By invasion. 2d. By revolution. 3d. By expansion.

God has great things in store for us if we will but let him use us. Doors have opened to the right and to the left until there are no more hermit nations; the last one, Thibet, was opened only a few weeks ago to Anglo-Saxon influences and principles. A wave of influence started now, never stops, until it breaks along the shores of all nations.

If this speech has brought to your

minds any conclusions, it is the following:

1st. The world's problems must be settled on the bosom of the Pacific ocean.

2d. God has given the dominion of that ocean to the Anglo-Saxon.

3d. The American type must solidify, unify and lead all other Anglo-Saxon countries in this work.

The question of vital moment then is: What type of American influence shall control in this work. Shall it be beer-brewing America, rum-distilling America, America of trusts and greed and avarice, or shall it be the America of Bibles and Sunday-schools and missions and the church of the blessed Christ? There can be but one answer to this question in the mind of every Christian.

If Christian America is to rule, it will do so because it is permeated by the spirit and influence of such organization as the American Christian Missionary Society. The work of shaping and guiding the forces of America under the banner of Jesus Christ is the greatest work ever committed to mortal hands. Most of you have doubtless seen the splendid illuminations of the World's Fair city at night. With its millions of lights, flung by the hand of Almighty Power over the brows of the hillsides and draping the shoulders of the buildings, it is a sight the equal of which was never before seen by mortal eyes. As you gaze upon it you are led to think that God's angels have held a jubilee over the spot and have shaken from their pinions feathers of light and beauty which have fallen like snow flakes upon the face of the earth. What is the secret of all this brilliancy and beauty? In a plain little building there is a powerful engine, beating its ceaseless heart-throbs and feeding a dynamo which disseminates all the beauty of this fairy scene. Stop feeding the dynamo and the lights will pale into darkness; keep the dynamo supplied and it will feed the lights with warmth and brilliancy.

What that engine is to the dynamo, the American Christian Missionary Society is to America. Make it strong and powerful and great, and it will regenerate our beloved country. It will banish ignorance and superstition from the cabins of the cotton fields in our South; it will strike out the darkness and discontent from the cotton factories of our East and will break up the loneliness and dreariness of the ranches in our West. It will take away the covetousness and avarice from the great commercial marts of our mighty cities and teach the brotherhood of man to both employer and employee. It will banish brutality and licentiousness from the dark abodes of sin that cluster along the wharves and harbors of our shipping ports; it will usher in the Golden Age when the fruits of orchard and field, gifts of beneficent Providence, shall no more be turned into the accursed fluid which dethrones the reason and leaves the mind in lurid darkness and drunken stupor; into that which destroys the image of God on the forehead of man and stamps his brow with demon-like fierceness.

In conclusion, I have but a suggestion or two to offer. This great work of our society is worth absolutely nothing whatever—or it is worth every energy and power that we can put forth. Into it has been freely poured the treasures of Divine Wisdom, power and love. Upon it has been broken the alabaster box of the Savior's love and sacrifices, and upon its altar should be offered every gift in the power of redeemed men and women. Alas! alas! for the Ananias and Sapphiras that keep back part of the price! Christian men, who spend five nights in the week in club-houses, lodges and worldly assembles, and devote an hour or two to the services of God and the extension of His Kingdom on the Lord's Day, do you not tremble when you read of the fate of him who fell down dead at the feet of the Apostle Peter? And Christian women, whose great hearts and splendid abilities are being wasted in fashionable gatherings and in clubs of worldly amusement and diversion, do you not tremble when you read of the similar fate of his wife? May God grant that we may realize the dignity and grandeur that is resting upon us as fellow laborers for the advancement of this great cause. May we realize that the day is upon us when false religion and false government are being overthrown and true religion and true government are coming into power; and may we attune our ears to the trumpet call, sounding into our ears as forcibly as it did when it fell from the lips of our Divine Leader: "Go ye into all the world and preach the gospel to every creature."

I know of no more fitting conclusion to this address than the splendid words of Joaquin Miller in his peerless poem entitled "Columbus":

Behind him lay the gray Azores; behind
The gates of Hercules.
Before him, not a ghost of shores; before
him

Only shoreless seas.
The good mate said: "Now, is the time
to pray

For lo! the very stars are gone.
Speak, good Admiral, what shall I say?
And he said, "Why say, 'Sail on, sail
on and on.'"

All that night he paced the deck
And peered into the darkness—O that
night

Of all dark nights; and then a speck
A light, a light, a light! It grew
A starlit flag unfurled: It grew
To be the burst of time's new dawn.
He gained a world, and gave that world
Its grandest lesson: "On! sail on and
on!"

The large chorus choir, called the Century Choir, was drilled by Davies Pitman, and rendered admirable service at all the night sessions. Several leaders of song, such as J. H. Fillmore, W. E. M. Hackleman, P. M. Kendall and B. S. Farrell led the devotional services, and such soloists as Princess Long and Mrs. Dr. Powell of Wabash, Ind., pleased the audiences with their uplifting songs.

CHRISTIAN PHILANTHROPY

W. J. RUSSELL

AMONG the sins charged to the world in which Christ was born, the apostle speaks of the "unmerciful," and those "without natural affection." The world upon which Christ looked was an intensely selfish world. It was pitiless, destitute of compassion. The word "humanity," as a term for the wide brotherhood of all races, was unknown. Among the Romans there were vestal virgins to guard the fires in the temples, but no Sisters of Charity to prevent the spark of life from being extinguished in the bosom of suffering humanity.

Into this age of unparalleled selfishness the infant Christ was born. "He advanced in wisdom and stature, and in favor with God and men." At the age of thirty he commenced his brilliant ministry. He is not only "the teacher from God," but the world's first genuine teacher of philanthropy. He introduced a new element into the life of the race. That element is love. "A new commandment I give unto you," he says, "that ye love one another; even as I have loved you, that ye also love one another." His was not a dreamy or theoretical philanthropy which spent itself in pathetic generalizations. Love is the surpassing excellence, the transcendent glory of the crucified Savior. He lived and died for humanity. And it was such love that gave the world the new era of philanthropy.

The history of the church gives us many examples illustrating this New Commandment. The relief of the poor and suffering received early attention. Under the influence of the new commandment man has grown as to his affections, and will so continue to grow. Dr. Dorchester states that 500 charitable societies in London expend \$5,000,000 annually, and in New York City \$4,000,000 annually are expended. In the United States alone \$120,000,000 are given every year for Christian philanthropy, caring for the poor—the orphans, little wanderers, insane, sick, foundlings, cripples, drunken outcasts, and the unfortunate in general. All these things are but a small part of what Christianity is doing for man. The doctrine of the brotherhood of man, as taught by Christ, has been largely the source of these abounding philanthropies.

The work of our National Benevolent Association is an exemplification of practical Christianity. Its purpose is the alleviation of human distress in the name of Christ and the restoration of apostolic benevolence to the faith and practice of the church. Every year is bringing new acquisitions to this association. All this indicates, with unmistakable clearness, a transition from the period when reliance was chiefly placed on logic and controversy to vindicate the legitimacy of our plea, to a better era, in which we show our faith by the dynamics of the heart. Christ's life reincarnated in us—the gospel in deeds rather than mere words—is the mightiest evangelistic force in the world.

There was a time when the greatest man was discovered by placing the measuring-string around the muscle. This was the age of Hercules. Then came a time when the measuring-string was placed around the head. That was the

age of Bacon and Shakespeare. But the time will come in the rapidly advancing future when the measuring-string will be placed around the heart, and he who measures most there will be most conformed to the Master, for he is greatest who most fully gives himself for others. Ah, ye who are panting to excel, ye who are coveting distinction, ye who are thirsting for wealth, here lie excellence, honor and abundance at your door. Let love go on her blessed work of ministering; let it speak words of consolation and encouragement to the sad and despondent ones; let it go out as an angel of bounty to the children of want; let it shine in your homes with stars of beauty; let it go out on mission duty, and extend a helpful hand to the orphan and the aged poor—let your love do this, and your worth shall be more precious than rubies, and your glory more resplendent and enduring than suns that burn and stars that shine.

COMMUNION ADDRESS

CAREY E. MORGAN

MY BRETHREN, we come to the cross of Jesus to-day as individuals; each with his own burdens and problems, and each with his own offering for the altar of love. Our fellowship is not with this throng, but with the Saviour, who, because of his suffering, has become the Savior of all who suffer. We are not to think of the many to-day, but of the One—the One altogether lovely and chiefest among the thousands. And we are to think of the One now so that when we have gone from this mount of love's great sacrifice, we may think of the many as he thought of them, and love them in some degree as he loved them. For this "one hour" you are to watch with him. I beseech you to withdraw yourself into the most holy place of your nature and taking the Master with you, shut all others out.

The speaker then called attention to the meeting of midnight and noon at the cross, and said that there were other meetings at the cross almost as strange. Sin was there, doing its true work. For it was sin that crucified him. It drove the nails and plaited the crown of thorns, and "lifted him up," and mocked him while he suffered. Sin, that has in its name yet the hiss of the serpent! Behold the cross if you would see sin at its true work and know its true nature! Was it doing anything then that it would not do now? Has it not always been in the business of crucifying? Is there a virtue in the world to-day that it would not hang on the cross if it could?

Love was there, too, and it was doing its true work, for it is in the nature of love to suffer. Only those who love greatly can suffer greatly. The empty heart never breaks. Whenever love yokes the heart of the innocent to the sinful, then love suffers. Love yoked the heart of Jesus to all the sinful sons and daughters of men. If you are killed all the day long for the love of one who sins, is it any wonder that his heart broke for the love of many, all of whom had gone astray?

Power and weakness also met at the cross. This power was manifest not only in human nature, but in nature also. A tremor as of sympathy ran through the world when he died. The

earth quaked and shook as with a mortal chill. The sky was darkened as though the whole earth was his death-chamber. Rocks burst asunder as if the strain that broke his heart would break the heart of the world also. This power went with him into the tomb, and was sufficient to burst asunder the bars of death. What a prison the grave had been? Having doors that opened easily inward, but which all the pulling, prying, hammering love of the world had never been able to move the fraction of an inch in an outward swing. Jesus permits himself to be thrust behind these doors to show how they can be opened from within. "Having power to lay his life down, he had power to take it up again." In him was life that the rough beams of torture could not touch, and so from within the tomb he threw himself against the hitherto inexorable bars and burst them asunder.

Midnight and noon, sin and love, power and weakness all met at the cross. Fathers and brethren, let us draw near to the cross to-day as men who draw near to loved ones who suffer, and while we see what sin will do for sin's sake and what love will do for love's sake may we remember that the power is with love, and that it is to have the victory in spite of hate and nails and death.

CONVENTION ECHOES.

The acoustic properties of the meeting halls left much to be hoped for in the way of improvement in the next convention at San Francisco.

One of the most effective addresses of the whole convention was made by our Sister McDaniels of Mexico, not only on account of her subject matter, which was fine, but because of her clear voice, which carried so well that she was more generally heard than any one who spoke in that destroyer of voices, the pit of the Coliseum.

A reunion of the Palestine Travel Study Class was held during the sessions of the Convention. Fourteen of the twenty-four members were present, including Dr. Dunning of Boston, the business manager of the trip. A breakfast was held at the Missouri Athletic Club, and later on the party visited "Jerusalem," at the World's Fair grounds, and were shown about by Shaik Audi, who delivers the lectures on Palestine life. A. W. Place, a member of the first party sent out by the University of Chicago, was a guest.

"Churches in Iowa or neighboring states desiring a middle-aged preacher of experience and energy will do well by addressing immediately, Pres. C. J. Burton, Iowa Christian College, Oskaloosa, Ia."

Mrs. Anna Sellers and Mrs. Martha K. Thompson, both of Iowa, have just given our National Benevolent Association \$500 and \$100 respectively on the Annuity plan. Inquiries concerning this work and method of help may be addressed to Secretary Geo. L. Snively, 903 Aubert avenue, St. Louis.

True prayer is never a monologue.

The Pools of Solomon By Herbert L. Willett

PROCEEDING southward from Bethlehem, by way of the road which turns to the right at Rachel's Tomb near the entrance to Bethlehem, an hour's journey brings the traveler to the Pools of Solomon, one of the most remarkable remains of ancient masonry and aqueduct building which Palestine affords. By this road is the Kalat el-Burak, or Castle of the Pools, a large square building erected for protection against the Bedouin, and strengthened at the four corners with towers. It is one of those khans frequently found in Palestine along the routes of the caravans, affording a convenient and secure stopping-place for the night. Not far away is the spring usually called the "Sealed Fountain," probably from the name applied to the Shulamite in the Canticles. Under a vaulted chamber is a stair-case which descends to the cave below, in which a spring bubbles in the rock. It is one of the clearest and most delicious fountains in the country.

The Pools of Solomon are three in number, situated in a descending, terrace-like group, along the valley, which drops away toward the masonry at the top. They are about fifty yards apart, and the difference between their levels as they drop downward successively is about twenty feet. The first or upper pool is about one hundred and thirty yards long, seventy-five wide, and about twenty-five feet in depth, and has a staircase descending to the bottom at the southwest corner. The second is longer but not so wide, but it is considerably deeper and is almost entirely hewn out of the rock. Stairs give access to the bottom at two of the corners. The third is the longest of the three, being nearly two hundred yards long by about sixty in width and is fifty feet deep. Here again rock and masonry combine to form the rectangular enclosure and two stairways lead from the level of the ground to the bottom of the pool. The name, Solomon's Pools, is merely traditional. They are no doubt much later than his day. Whether they were built during the Roman occupation of the land, and perhaps even by Pilate himself, is an open question, but they afford even to the present time the water supply of both Bethlehem and Jerusalem. The ancient aqueducts which conveyed the water over hill and through valley to the Holy City have now almost perished, although their remains may be seen in many places on the route. But the iron pipes which convey the water may be seen along the road from Jerusalem to the pools, and the smallness of the supply considering the size of Jerusalem is likely to occasion surprise.

Our visit to the Pools of Solomon was made in the evening just as the sunset was giving place to brilliant moonlight. The scene was picturesque in the extreme. The large reservoirs only partially filled with water looked like huge rectangular wells in whose dark depths was reflected the light of the April moon. There was a weird fascination about the place. A few of the more adventurous members of our party climbed

down the narrow and slippery staircase to the lower ledges of rock that ran along the inside of the upper pool, and then the spirit of adventure seized the others and before we knew it even the ladies had taken the risk of descent into each of the pools in succession, which perhaps they would not have ventured to do had not the dimness of the moonlight obscured some of the perils of the descent. The pools, lying as they do in this vast solitude, between the high hills on either side, give an impression of vast ruins where once there was a scene of activity; and yet probably, with the exception of those days when the place was enlivened by the presence of tarrying caravans, the region has always been one of quiet, save for the farmers' efforts to cultivate the reluctant soil or the passing of wild creatures like the gazelle, a herd of which we saw scurrying away between the hills on our approach.

Proceeding southward from the Pools of Solomon, one marks along the way indications of ancient buildings now entirely destroyed. A portion of a pillar or a solitary capital bears witness to an architecture overthrown and swept away in the mutations of the land. By the roadside we passed a spring gushing out of the rock whose waters were gathered in a huge stone trough. To this spot women were coming from different directions laboriously carrying earthen jars or even more frequently the skin bags in which water is taken to their homes. At the

spring itself there was a group of women washing clothes. Each had come with her little bundle of garments, and without soap or other convenience save those flat, smooth stones with which clothes are pounded, they were carrying on their cleansing operations. We found they were very much less willing to be photographed than those met in the towns.

Shortly before Hebron was reached the end of a narrow lane between walls of roughly piled stone is passed. Down this lane a quarter of a mile are the remains of a large structure, perhaps an old church or a castle. The masonry is regular on one side and an end of this large quadrangle, and apparently the structure was of large dimensions, though now quite ruined. In one corner there is a cistern of considerable size, down the sides of which beautiful flowers tempt the adventurous to reach. In the vicinity Bedouin were plowing the fields, and some of our party made friends with them and secured the privilege of handling the simple plow while two or three shallow furrows were turned. It is the tradition of the vicinity that the ruins just mentioned are the remains of Abraham's home, while others believe that the tabernacle was placed here at one time. It is much more likely that the ruins mark the site of a church which Constantine built to commemorate Abraham's residence at the Grove of Mamre.

The Church Difficulty in Scotland

A CONFERENCE between delegates of the United Free and Free churches to discuss the possibility of some arrangement in view of the recent decision of the House of Lords was held on Wednesday in Edinburgh. The proceedings were private, but at the close an official minute was issued describing what had taken place. After certain preliminary business had been transacted a memorandum was submitted on behalf of the United Free Church, containing a proposal for arbitration with a view to a permanent settlement to be embodied in a parliamentary bill. This proposal the Free Church delegates declined to consider on the ground that it was beyond the scope of the conference. The delegates then proceeded to consider a temporary working arrangement on the basis of the Free Church recommendation, and considerable progress was made. The conference ultimately adjourned until Oct. 7.

"X," in a letter to the Times, says:

On Aug. 11 Lord Davey, a distinguished member of that majority of the House of Lords Appeal Court which recently decided the Free Church case, had occasion to communicate with the writer, a Scotchman long interested in the church matters both of Highlands and Lowlands. About that time the strange and apparently unworkable situation into which this great church trust has unintentionally been thrown had pressed upon men, both in England and Scotland,

and Lord Davey made the following reference to it, which I am permitted to quote. To follow it we must remember that the "congregational property" means the churches and manse held throughout Scotland by local trustees for a congregation of the Free Church or of the "united body" to be formed by its union with another body of Christians, while the "general property" means the buildings, investments and accumulations of the church as a whole, including its three colleges at home and its mission buildings abroad. Lord Davey said:

"Needless and useless for me to say how heartily I should have welcomed any proposal which might have been accepted by both parties. If I had been asked (which I was not), I should have suggested that each congregation should retain its own property and be at liberty (by vote of the members) to join either one party or the other, and that then commissioners be appointed, one by each party and one by the government (the secretary of state for Scotland), to divide the general property, having regard to number of members, number of congregations and any other considerations affecting the question. Is it too much to hope that something of the kind may yet be done?"

Lord Davey writes this week:

"The division, or rather appropriation, of the congregational property is comparatively easy. The division of the general property should be made not

only with regard to numbers, but to all the circumstances of the case, including the capacity or capability of the minority to execute the particular trusts or special purposes to which particular endowments are appropriated."

Some time ago the Foreign Mission Board of the United Free Church sent a communication to its various mission

fields asking the mission councils to call meetings of the missionaries and to ascertain their views as to whether they intended to remain in the union or not. At a meeting of the Foreign Mission Board in Edinburgh on Tuesday the replies were received from all the councils to the effect that every missionary had decided to remain loyal to the church.

AMONG THE NEW BOOKS

HISTORICAL DOCUMENTS.

T. W. Grafton.

Every great movement, political or religious, has had its birth in the ideas of some man, or group of men. These ideas have usually first been given oral expression in the heat of some great emergency, and then committed to the printed page as the instrument of their wider conquest. Such are the papers in this splendid volume. They gave birth to, and breathe the very spirit, of the movement which is in the religious world of to-day, the most potent champion of Christian Union. Each paper occupies a unique place in the progress and development of the great ideas which they embody. The first phase was the revolt against abused ecclesiastical authority so vigorously expressed in the "Last Will and Testament;" speedily, though independently followed by the "Declaration and Address," a document more positive and constructive in its tone and more scholarly in its execution, whose Scriptural correctness is later set forth in that matchless "Sermon on the Law." The later documents, "Our Position" and the "World's Need of Our Plea," are apologetic rather than fundamental, but they, nevertheless, serve a valuable purpose in interpreting the position of those clear-visioned reformers and adapting their message to the present day conditions of religious society, and, therefore, have a rightful place among these historical documents.

Every preacher of the Gospel should make himself familiar with the great papers of this volume, and the editor has done us a service in bringing them together and making them accessible at so small a cost.

The introductions by the editor are interesting and helpful to those not familiar with these religious leaders, and serve to complete the chain of purpose that runs through each phase in the development of the movement. In mechanical execution the book is faultless.

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Association Hymn Book. New York, International Committee, Young Men's Christian Association, 1904. Pp. 233.

This hymn book marks an advance in the type of music prepared for public gatherings of the association order. It is a difficult thing to preserve the tone which a collection of Christian hymns ought to possess, and at the same time make a work sufficiently popular to meet the needs of many who depend upon the lighter and more transient music for their satisfaction. It is a favorable token that Christian hymnology has risen

many degrees in all circles during the past few years. The proportion of poor music in this book is not large. A few Scripture readings are added at the close, and the usual indexes are given.

A Story of the Red Cross, by Clara Barton. New York, D. Appleton & Co., 1904. Pp. 199. Price, \$1.00, net.

The president of the Red Cross has presented in this book an engaging recital of the origin and growth of the Red Cross movement in America and abroad. The story is told in a chatty and interesting way that keeps the attention throughout. The story of relief undertaken and successfully accomplished in such instances as the Texas famine, the yellow fever in Florida, the Johnstown flood, the Russian famine, the Armenian distress, the war in Cuba and the Galveston flood are full of romantic interest. While the book is not directly a justification of the conduct of the affairs of the society by Miss Barton, it serves that purpose, and throws some light upon the events of the last 12 months which have resulted in her displacement and the election of another president of the movement. The book reads more like scraps from the journal of a worker in the society amid scenes of thrilling interest than the ordered narrative of one who sits down to write a book. Indeed, it is the personal interest of the story that makes it so worthy of perusal.

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Best Thoughts of Best Thinkers, by Hjalmer D. Gould and Edward L. Heesenmueller. Best Thoughts Publishing Co., Cleveland. 1904. Pp. 694. Cloth, gold stamp, \$3.50. Morocco, gilt stamp, \$5.00.

This is a volume of encyclopedic character, which gives brief extracts from the world's writers and thinkers upon almost every subject. Its materials are of all styles, some in aphorisms, brief quotations, or single paragraphs; and others in the form of monographs upon particular themes. President Thwing of Western Reserve University contributes an article on "The Business of a College President," and President King of Oberlin College writes on the "Function of College Education." Many other distinguished writers deal with questions of public interest, such as "The Race Problem," by Booker T. Washington; "Some Points About Newspapers," by Whitelaw Reid; "Christian Union," by A. H. Bradford and C. B. Mitchell, and other themes too numerous to set down.

The volume will be found a very convenient reference work on any one of the hundreds of subjects with which it deals.

"The Early Relation and Separation of Baptists and Disciples."

This is a monograph of 124 pages, 8vo., from the pen of Dr. Errett Gates, associate in church history, University of Chicago. The work is not polemical in nature, but aims to be purely historical. The author seeks to be entirely unpartisan, and has succeeded so well that it would not be easy to divine his own position from anything appearing in the narrative.

The work shows a wide acquaintance with original sources, and numerous quotations enable the reader who may not be familiar with these sources to see that the author's statements are generally well founded.

On the whole, this is a careful piece of work, dealing in facts in so impartial a way as to serve to remove prejudice and lead to a better understanding between Baptists and Disciples. It should be widely read among both peoples.

N. J. AYLSWORTH.

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Lippincott's Magazine.

The novelette in the current number of Lippincott's Magazine is a tale of the Great Lakes from the pen of Karl Edwin Harriman. Its title is "A Lad's Love."

First among the well-chosen short stories comes Eleanor A. Hallowell's "Brindle-Boy," in which a pretty girl, a bull dog and a red cart combine to make a lively love story. Francis Howard Williams contributes "The Tragic Touch." This contains both the grace and fire that may be confidently expected from Mr. Williams. "The Waywardness of Susan," by Luellen Cass Teters, is a tale of a farmer's widow. Her life had been one of renunciation, and after the taking off of her husband she determined to have her "fling." She soon finds out that what has before seemed desirable is so no longer, and she promptly makes out a new program. Alfred Stoddart's sporting stories have become an established fact in the autumn season. The one entitled "The Dark Horse" shows distinct advance in his special art. A humorous tale about a Mexican, who got the best of a cowboy and incidentally got the girl, is told by Gay Bentley Wuerpel and called "Final Selection." The number closes with a clever darky sketch, "The Return of Sister Juliana," by Ella Middleton Tybout.

The admirable paper on "Old English Sacred Drama," by Prof. Felix E. Schelling, seems to be in response to the awakened interest in "Old Morality" plays. The illustrations are particularly arresting and enlightening. "The Winter Window Garden," by Eben E. Rexford, an authority on floriculture, tells just what should be done now to insure the lovely cheer of bloom throughout the winter.

The poets represented this month are Ethna Carbery, the lamented Gaelic authoress, Mary Findlater, Paul Laurence Dunbar, J. J. Frank, Dixie Wolcott, Elsa Barker, Ellen Gray Barbour, Chester Firkins, Daniel Kelley, Agnes Lee and Frank Roe Batchelder.

Many pages of "Walnuts and Wine" enliven this number.

There is no living bread in a dead creed.

AT THE CHURCH

BIBLE STUDY UNION NOTES

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Lesson for Oct. 30. Hezekiah in Trouble. The Help Rendered Him by Isaiah. Scripture Section, Is. Chs. 38-39.

EXPOSITORY NOTES.

By Rev. G. Campbell Morgan, D. D., Northfield, Mass.

Introductory.

In this lesson Hezekiah is seen in two different places of trial. The first is relative, that of Sennacherib's invasion. The second is personal, that of physical sickness. It is important to notice how the most honored servants of God are liable to times of testing, and in the present case it is of great value to watch this man, from whose experience we gather encouragement and warning.

The National Trouble.

The challenge of the Rabshakeh was at once daring and blasphemous. He first announces the folly of putting any trust in the king of Egypt. Then in tones of mockery he suggests that Jehovah has commissioned them to come up against the land. It was indeed an address full of strategy, framed by a man who evidently understood exactly how to strike terror into the hearts of the Hebrew people. Their contact with Egypt had always brought trouble to them; and their history had taught them that God had visited them in punishment through people outside the covenant.

Such hours are the most perilous to the servant of God. Never is there greater need of communion than when the tempter blasphemously lies in the language of truth. It is ever one of the subtlest methods of evil to take the arguments of faith and use them against the people of faith. The enemy adopted it in the wilderness with Jesus.

Hezekiah went into the house of Jehovah and communicated with His servant Isaiah. The result was immediate. Isaiah sent a message of hope to Hezekiah, and the Rabshakeh withdrew. There is but one place of refuge when faith is so subtly assaulted, and that is the place of communion with God. In that exercise, perplexity vanishes and faith is established. The extremity of man is man's opportunity for proving God, and to act in accordance with this fact is always to see deliverance wrought.

The trouble is not over, however. It presented itself again and in more daring form. The messengers now brought a definite and blasphemous defiance of Jehovah.

The prayer of Hezekiah is full of beauty, and its method will bear study as a pattern for all time. It first affirms the truth concerning the position and power of God; then speaks of the trouble threatening; and finally asks for deliverance. In every day of trouble it is well to reaffirm the grounds of confidence in the presence of God, and then lay the facts of peril before Him, seeking His help. When we are conscious of the power at our disposal, we have confidence both to speak our fears and to emphasize our hopes.

The promise of the answer to Hezekiah came through Isaiah and took the form of an impassioned defiance of the boastful foe, in a great boasting in the strength of Jehovah. To know the secret place of communion is to know true courage. Courage is an af-

*This course is on Patriarchs, Kings and Prophets. It gives a connected outline view of the leaders in ancient Israel. The lessons are based on entire Scripture selections. They are issued in four courses, with seven grades and three teachers' helpers and furnish connected and graded Bible study for all classes from childhood to maturity. These notes are published to meet the needs of our readers who are using these lessons.

fair of the heart, and when the heart is

homed in God all opposing forces are measured by comparison with Him. Such comparison can do no other than wake the song of triumph.

The Personal Affection.

The picture of Hezekiah sick, and the revelation his song gives of his passion for life are most pathetic. Here again he turns to Jehovah. Jehovah hears and spares his life. Notice in passing that while the restoration was by the will and act of God, nevertheless means were made use of to bring about the recovery.

It is a great question whether this prayer for life was wise, or rather whether it revealed the highest possible attitude of life. During the fifteen years added Hezekiah committed the greatest folly of his life in the matter of the Babylonian ambassadors. Would it not have been better for his life to have been shorter and so saved from a failure which entailed such subsequent sorrow? It cannot be said that it was actually wrong, for God heard and granted his request. The question is whether there is not a better way, namely, ceasing to desire even life, save as it comes as the gift of God. Some prayers teach us when answered, that there is a better way than the one we asked. The Psalmist declares of the desires of the ancient people in the wilderness, "He gave them their request, but sent leanness into their soul." (Ps. 106:15). The lesson is not easy to learn, but it is full of importance; it is better to rest content in His provision, praying only that His will should be done.

Conclusion.

This whole lesson deals with a man of prayer and reveals the place and power of prayer in a life, and also its limitations. It is good in every hour of peril to find the way into the sanctuary, and placing between the soul and its foes the living God, to wait for His deliverance. In the hour of personal trial it is good to turn the face to the wall to see God only, but then communion and rest are better than desire and petition. Better to walk through the dreaded darkness and maintain a testimony that is unmarred, than to seek a deliverance in the strength of which to fall and falter. "Fret not thyself." . . . "Rest in the Lord and wait patiently for Him."

the PRAYER MEETING

By SILAS JONES

THE STARTLING OBJECT LESSON.

Topic, Nov. 14. Mark 11:12-26

The miracle of the withered fig tree is also a parable. It would be unworthy of our Lord to visit a curse upon a tree unless by so doing he could fix a truth firmly in the minds of his disciples. The withered tree stands as a warning to all hypocrites. The man or the people that promises what cannot be found by those who accept the promise in good faith will be discredited before God and men. The motto adopted by so many of the classes in the public schools, "To be, not seem," testifies to popular appreciation of this fact. But such is the deceitfulness of sin and such is the weakness of human will that the warning of the miracle is being constantly disregarded. If we should sit down and count up the disappointments and heartaches that have come from pretending to be what we are not, many of us would be astonished at the results of hypocrisy in our lives. It takes uncommon honesty and plenty of common sense to keep a man from playing the hypocrite.

The Hypocrisy of Ritual.

The leading priests of the Jews in the time of Jesus seem to have persuaded themselves that the nation was right with God because the temple service was able to attract thousands of worshippers from all parts of the world. They forgot that worship is supposed to inspire men to act in accordance with the character of the being worshiped. If God is holy, then men who bring their

offerings to his temple should be holy. If they are not holy they are deceiving their own hearts when they imagine they are getting benefit from their sacrifices. The ritual of the temple was like the leaves of the fig tree. It announced that the tree of national life was bearing the fruits of righteousness. When Jesus came to gather the fruit he found nothing but leaves. Perfection of ritual will not save anybody.

The Hypocrisy of Legalism.

In the synagogues of Jesus' day there was strong insistence on the obligation to observe the precepts of the law. Learned scribes labored diligently to teach the people the requirements of the law. The scriptures were highly esteemed. Yet even here there was more promise than performance. There was a serious failure to understand the principles of the law. There were rules for outward conduct but there was no spirit of loving obedience to the commandments of God. Jesus was compelled to pronounce the doom of legalism. It would be a happy announcement if we could say that legalism had the good grace to die when Jesus pronounced its doom. Unfortunately it is still alive. Men are trying to follow Christ by rule, not knowing the mind of Christ. It is possible to find communities where legalism has killed the church. When the Master comes to the legalistic church he does not find missionary zeal and a sympathy for the young that wins them to the service of God. To those who have eyes to see that church has upon it the curse of the Lord.

Hypocrisy Out of the Church.

I want to pay my respects to the man who boasts of his candor in not pretending to be religious.

Nine times out of ten he is a miserable hypocrite. He wants to pass as a good man in spite of his statements to the contrary. He would like to be considered better than the best man in the church. Now we have been spending so much time condemning the hypocrite in the church that we have neglected this outside rascal. It is incumbent on Christian teachers to make it clear to this man that his kind of hypocrisy will not be received by the Lord with any more favor than he shows to that in his professed followers.

CHRISTIAN ENDEAVOR

By CHARLES BLANCHARD

LIBERAL GIVING.

Topic Oct. 30. Prov. 3:9, 10; 2 Cor. 9:6-11.

The question of giving—liberal giving, systematic, proportionate, touches every interest of the church. It is one of the perennial, practical, perplexing problems. Surely we need to grow in "His Grace" also. And in order to grow we must cultivate this grace. It is not an easy thing. The tithing system would wonderfully help, but would not solve all our difficulties. The simple fact is no hard and fast rules for giving or for living are laid down in the New Testament, nor can be, under the Gospel. Love, liberty, light, life, liberality are the great words—the great things—of the Gospel. We must first of all get the true vision of love, the other view of life, of liberty, through the light of the knowledge of the glory God in the face of Jesus Christ before we can appreciate the obligations and privileges of Christian giving or Christian living.

Two principles may be stated on which to base an appeal for liberality: "Remember the grace of our Lord Jesus Christ, who, though he were rich, yet for our sakes he became poor, that we through his poverty might be made rich." Here we have the supreme motives. Remembering this, we may apply that other principle: "Every one accorded as the Lord hath prospered." But forgetting the Lord's sacrifice, we are hardly in position to judge of our prosperity or of our obligation. And right here many of us fail.

Home and Children

A Problem.

By Esther W. Buxton.

"I wonder," said Teddy, one sunny day,
As he gazed at the meadow, with
thoughtful frown,
"Why the grass is so pretty and green
and bright,
When it comes from the earth, so dirty
and brown!"

With a look of surprise in her great blue
eyes,

"Why, don't you know?" cried small
Katrine,

"The sun is yellow, the sky is blue,
And that is the reason the grass is
green."

—St. Nicholas.

A Japanese Boy's Name.

Every American child can answer the question "What is your name?" without hesitation, but the Japanese boy must think a little to make sure, for at various periods of his life he is called by different names.

He receives his first when he is just a month old. Then three different names are written on three slips of paper and thrown into the air in the temple, while prayers are addressed to the family deity. That which falls first to the ground bears the name the child is called till he is three years old. At that age his baby clothes are laid aside, and his education begins.

At fifteen the Japanese boy receives a new name in honor of his coming of age. His name is changed again on the occasion of his marriage and on any advance in position. Even mortal illness does not end this confusing state of affairs, for when death comes a new name is given him by which, presumably, he is known in the spirit world.—Presbyterian.

Out of the Bible.

A story is told of a minister who taught an old man in his parish to read. He proved a proficient scholar. After the teaching had come to an end, the minister was not able to call at the cottage for some time, and when he did he found only the wife at home.

"How's John?" said he.

"He's canny, sir," said the wife.

"How does he get on with his reading?"

"Nicely, sir."

"Ah! I suppose he will read his Bible very comfortably now."

"Bible, sir! Bless you! He was out of the Bible and into the newspaper long ago."

There are many other persons who, like this old man, have long been "out of the Bible and into the newspaper." They have forsaken the "fountain of living waters," and have gone about among muddy pools and stagnant morasses to seek something which might slake their thirst.

Geographical Names.

To inquire into the history of the name of the city, village, county or state in which they live is an interesting thing for any boy or girl, and such an inquiry will give them bits of valuable information which they would not be likely to acquire in any other way unless they became painstaking historians.

Every geographical name has a story attached to it, and most of these stories are worth knowing. Even if the modern name of a place is one of little meaning applied arbitrarily because it sounds well, there is almost always behind it an older name which tells a story.

One of the prettiest names of an American state is Alabama. The state takes its title from the river of the same name. Years and years ago some Indians were attacked by a more powerful tribe and driven from their homes in the East toward the setting sun. For a long time their foes pursued them through the forests, constantly harassing them.

Finally, the pursuers dropped off and the exiles wandered on, weary and homesick, until at last they reached the banks of a pleasant river flowing through a fertile and uninhabited country. Then the chief, standing by the flowing waters, raised his hands and cried to his people, "Alabama," which, in their language, meant "here is rest."

Boston was named from the English city of the same name, and the English city got its name from St. Botulf, or, as he was called later, St. Botolph.

According to the old Anglo-Saxon chronicles, St. Botolph was a monk who, in the year 654, founded a monastery at Ikenho, on the coast of Lincolnshire. A town grew around the monastery and came to be known as Botolphstow, which name, as the years rolled on, became corrupted into Boston.

One story is that the saint's name was not Botolph, but that he was called that as a nickname.

The story says that he used to keep a light burning in the tower of his monastery to guide belated fishermen into port on dark nights, and this caused the fishermen to call him St. Boat-holp, holp being an old form of the word help.

When the British captured New Amsterdam, King Charles II. was on the throne of England, and his brother was Duke of York, taking his title from the City of York, in England. So, out of compliment to the King's brother, the captured city was called New York, signifying that the Prince was Duke of two Yorks, one in England and one in America.

The City of York, from which the name of the American metropolis was derived, was the capital of Britain under the Romans, who called the place Eboracum. Severus and Constantius, Roman Emperors, died there, and there the great Constantine, who founded Constantinople, was proclaimed Emperor.

A Boy's Devotion.

A woman had been picked up in a state of intoxication, and carried to a police station, where she spent the night. The next morning she was arraigned before the magistrate. Clinging to her tattered gown were two children, a boy and a girl, the former only seven years old, but made prematurely old by the hardships of his wretched life.

"Five dollars and costs," said the judge sternly. "Seven dollars and sixty cents in all."

Instantly the little fellow started up, and taking his sister by the arm, he cried out, "Come on. We've got to git that money, or mam'll hev to go to gaol. Jest wait, Mr. Judge, and we'll git it!"

The children hurried away, and, going from store to store, solicited contributions to "keep mam from going to gaol," the boy bravely promising to return the money as soon as he could earn it.

Soon he came running back with a handful of small change and exclaimed, "There's two dollars, Mr. Judge, and I can't git no more now. I ain't as big as mam, and I can't do as much work; but if you'll jist let me go to gaol 'stead o' her, I'll stay longer to make up for it."

The bystanders wiped their eyes, and a policeman exclaimed, "Your mother shan't go to gaol, my lad, if I have to pay the fine myself."

"I will remit the fine," said the judge, and the woman, clasping her boy in her arms, sank upon her knees, and solemnly vowed that she would lead a better life, and try to be worthy of such a son.—Band of Hope.

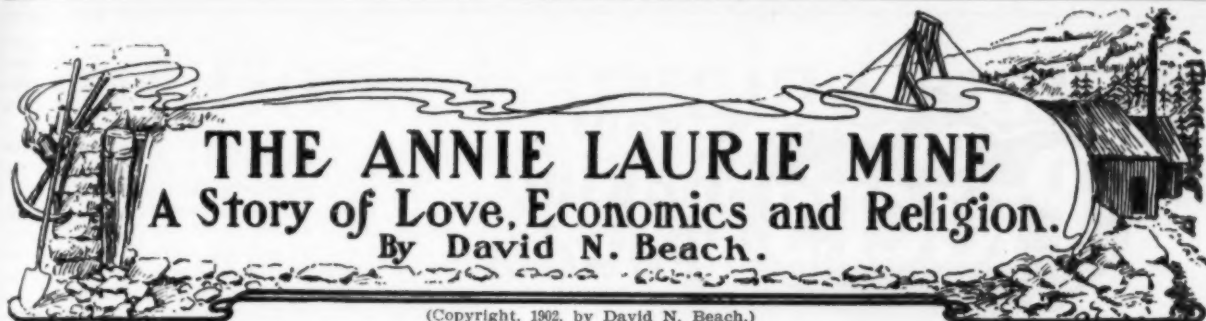
A Story of General Grant For Boys.

Grant was whipped by a cadet at West Point. Weeks later he asked his antagonist for another try; got it—also another whipping; asked and got a third try—also a third whipping; but at the fourth asking and the fourth try, the other "Pointer" got the whipping. Was he not developing will-power of a rare order? Are not most boys, and men, too, contented with one whipping, without hunting for more?

When, years later, in the Vancouver country, in his tedious, lonely frontier life in camp, with practically nothing to do, the drink-habit mastered and nearly wrecked him; looking it squarely in the face, he made up his mind that the habit must stop or his life was over. And it did stop. He stopped it, and brought to his country her successful leader when every other one had failed and the nation was in despair—the commander of greater armies than Alexander, Caesar, Hannibal or Napoleon had ever led. Did not the will-power which he developed at West Point, when his character was forming, have much to do for the welfare of the whole United States—indeed, with its continued existence?—William Blaikie in *The Pilgrim Teacher*.

When a man becomes satisfied with himself it is most likely that the rest of mankind will for the most part become dissatisfied with him.

Neatness is an essential characteristic of womanliness. The clothes may be poor, the wardrobe may be limited, but the true lady is neat in her dress.



THE ANNIE LAURIE MINE

A Story of Love, Economics and Religion.

By David N. Beach.

(Copyright, 1902, by David N. Beach.)

CHAPTER XVII.—Continued. For Dividends Only.

Within the week that followed, it came about that not a man of the old force was left at the Annie Laurie Mine, except George Wilkinson and Patrick Sullivan. It was not possible, on such short notice, for all the men to secure satisfactory positions at once; but what Dunbar McLean was pleased to characterize as a "charity technical school," namely, Duncan McLeod's free classes in mining engineering, together with the other elevating influences of the camp, had been the means of placing so many of its good men in responsible positions in various mines of that general area, that, by their co-operation, within a month, every man had found reasonably satisfactory work, though, of course, not under such favorable conditions as had been enjoyed at the Annie Laurie Mine. Their homesickness, too, and sense of being somehow orphaned were very deep.

Patrick Sullivan had been, until the mutiny, a hard drinker, could carry a large amount of liquor without the slightest inconvenience, and had no scruple about its use by himself personally, except that he believed it better, on general principles, to abstain—which he had now done for more than two years. In consultation with George Wilkinson he asked:

"Did not Mr. McLeod read us, on a Sunda' oncest, o' two sons of prastes, when the King David was driven out, that stayed wid that bastely son o' his that insurried; an' did they not feign thimsil' friends to the baste, and sind the word to King David o' all his bastely doin's?"

"Yes," answered George Wilkinson.

"An' sure," continued Sullivan, "if sons o' prastes did the likes o' that, would a cardinal require absolution if he should do that same?"

"Seemingly not," George Wilkinson replied.

"GI' me yer hand, thin," said Sullivan; "an' b' the Holy Mother I'll be the merriest lad in the camp. Sure, they'll not discharge Pat fer bein' a camp-meetin' man. But, Mr. Wilkinson, except for the feignin', I'll do no sin, barrin' whisky, an' sure, Mr. Wilkinson, I'll give straight reports, like thim prastes' sons did, an' may the Blessed Virgin cause that they be to good purpose!"

Thus it came to pass that Patrick Sullivan remained a miner in the camp, while George Wilkinson built himself a cabin on ground just off the company's land; and that the two kept their ever vigilant watch. Sullivan passed for a rough and roistering man, fond of hard drinks, and his ruse was never suspected. "Kind of converts that hypocrite,

McLeod, would be sure to make!" exclaimed Dunbar McLean; "and I'll wager three-quarters of them have gone the same way by this time."

Dunbar McLean was, however, greatly incensed by George Wilkinson's staying, and secretly instigated a succession of petty persecutions against him with the hope that he would depart in disgust. After this had been tried for some time, and most exasperatingly, without success, Mr. Wilkinson was, one forenoon, in broad daylight, set upon by three thugs, accompanied by a group of toughs, who obviously had come to see the sport.

"Hands up!" said Thug Number One.

It chanced that their intended victim was a man of almost preternaturally swift motions and an extraordinary shot. While seeming to be lifting his hands, he had his revolver out of his breast pocket, with it knocked up his assailant's weapon and shot him through the forehead.

The other thugs started to run; suddenly thought differently of it, apparently from fear of ridicule; and, in the person of Thug Number Two, made a ferocious rush on Mr. Wilkinson. For this he got a bullet that severed his jugular vein. The others of the assailing party, crying, "Murder! murder! murder!" thereupon took to their heels, and, before noon, were far along the road back to civilization, where people move less swiftly and are not such sure shots.

Whatever may have been the instigating cause of the first assault, that cause seemed to divine that quiescence was its policy; and for several weeks George Wilkinson had peace. He was then apprised by Patrick Sullivan with great stealth, at dead of night, of what might be expected; and, at one o'clock in the next night, as he lay snoring vigorously, he was not so soundly asleep as to be unaware of a shaft of light from a dark lantern thrown across his bed. The light was intended to render the aim of a third would-be murderer absolutely sure; but served, the rather, to lend accuracy to another extraordinarily quick motion on the part of the snoring man, which resulted in his assailant's being shot through the heart. The report operated as a signal, and accomplices rushed into the room; but, as George Wilkinson continued to snore, and to seem profoundly sleeping, when these gentlemen beheld the gruesome sight that met them on the floor, they whispered, "His gun went off into his own side!" Straightway, then what with the ghastly spectacle, and their superstitions, they ran precipitately away; and it was soon spread abroad, among members of their persuasion widely over that area, not only that George Wilkinson could move more swiftly than any other living man,

and was a surer shot, and had more nerve, but that, even when he was asleep, the fates safely guarded him. This last was true, but in a sense profounder than the assassins intended.

About a week after this occurrence, the assistant general manager found a note under his door which read as follows:

"Annie Laurie Mine, Aug. 7.

"To Mr. Duncan McLean,

"Head Assayer and Assistant General Manager, Annie Laurie Mine.

"My Dear Sir:—I have been at this mine since it began. In our first months we had as rough a group of men here as could be found in the entire Rocky Mountain area. Many wicked things were done by them; but there is honor among thieves, and especially among mining men, who, while they might not hesitate to steal, or to do worse things, at heart, as I have observed them, and I know them pretty well, almost invariably ring true. Consequently there never was a time, even in the worst conditions, when human life was not safe here, provided people behaved themselves.

"Within a short time, on the contrary, without any provocation whatever, my life has been twice attempted, and it has been necessary for me to kill three men in self-defense. Of the first attempt I took no outward notice. Of the second I have taken no notice until I have had a week to reflect upon it. With such judgment as I am able to use, after this continued and careful thought, I can in no way account for these occurrences, save by connecting them with the changed management of the mine.

"Except in these two instances of self-defense, I desire to add, I have never laid violent hands on a human being. Not only so, but I have never, since I was a boy, made a threat against any one. I very much regret, therefore, the necessity for what I am about to say; but, after mature deliberation, and as a protection to human life—for I do not wish to send more men into eternity—I beg leave to say to you that, the first time I see any sign of inoffensive human life being unsafe in this camp, whether in my own case, or in the case of any one else, you are a dead man.

"Sincerely yours,
"GEORGE WILKINSON."
(To be continued.)

When the soul is abiding in Christ the spirit will heed the commands when it hears the voice of God speaking.

Greed for gain blinds men and makes them run to ruin while climbing toward success.

Goodness expands the heart and makes it humble.—Robertson.



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NEWS AND NOTES

A copy of some book of current interest will be given each week for the best item or list of items of news, either relating to the work of the Disciples or to the general religious field. The volume for next week will be "Basic Truths," by Herbert L. Willett.

W. W. Pew and wife go from Marysville, Cal., to Porterville, Cal. John Rhodes of Fresno takes the work at Marysville beginning Oct. 16th.

Wm. M. Mayfield, while doing work in the State University at Lawrence, Kan., divides his Sundays between Lansing and Little Stranger churches in Leavenworth county.

N. E. Cory goes from Mt. Sterling, Ill., to Augusta, Ill. Bro. Cory has served the church at Mt. Sterling for a number of years and bears with him the approbation of his brethren and the confidence of the people generally.

Rollin C. Ogburn has recently located with the church at Flora, Ill. A new \$15,000 brick building is the home of a united and active membership. One addition on the 9th of October.

W. G. Oram is the pastor of the Third church, Dorchester road and East Fifteenth street, Brooklyn, N. Y., and he has issued a neat pamphlet of four pages for general distribution entitled

"Just a Word About Something That May Interest You."

The brethren at Augusta, Ill., regret exceedingly to give up Brother Albert Schwartz, who soon is to take up the work at Knoxville.

Bro. Hiatt, who gave up the work at Table Grove, Ill., this summer, has accepted a call from Colchester for one-half time.

S. B. Moore, pastor of First Christian church, Atlanta, Ga., resigns to take pastorate of First church, Oklahoma City, Okla.

The church in Oklahoma City, to which Dr. Moore has been called, is the leading church of that city, and among the most influential of that section. Oklahoma City is a flourishing town, and a splendid field for Christian work. Dr. Moore has many well wishers in his new work.—Atlanta Constitution.

S. B. Moore is well known in Alabama and Tennessee as well as in Georgia. His many friends in that part of the South regret to lose him from that section. However, Oklahoma will soon be a state and the cause, which is growing very rapidly, furnishes a large field for his energies. There are 346 Christian churches in Oklahoma Territory. The Territorial Evangelist dedicated thirty-six new churches in ten months. The disciples of Christ are in the lead there, being stronger than any other church.

H. E. Monser, the well-known and successful evangelist, has accepted the work vacated by Bro. A. C. Roach at

Kewanee, Ill. Bro. Monser has held at least two successful meetings there and has the work well in hand. The beloved Roach goes out from our region followed by the benedictions of all who know him.

Bro. N. G. Brown, Galesburg, Ill., reports 35 additions during his pastorate, which began six months ago.

The Plymouth brethren are erecting a new \$4,500 church building. The corner stone was laid Sept. 17th, conducted by Mary Pickens-Buckner. They hope to finish it and enter by Christmas.

J. K. Ballou supplied at Iowa City the 16th inst. in the absence of Pastor Percy Leach.

Toulon is without a preacher. A good field for a good man.

Chas. D. Houghan, Zearing, Iowa, is the evangelist of the fourth district of Illinois.

E. A. Orr, Saybrook, Ill., spent several days in the city recently and reports everything moving on encouragingly.

We congratulate ourselves on the recovery of our Brother Wilkinson, of Porto Rico, from a very severe illness during the year and we desire to commend his courage and devotion.

DEDICATION AT OMAHA.

F. M. Rains dedicated the new First Church Tabernacle at Omaha, Neb., on Oct. 9th and \$4,600 was raised—\$2,600 more than was necessary to finish paying for the building. This makes \$7,100 this church has raised besides current expense since the first of last June. They now have a good large house in the best location in the city. The church is hopeful, happy and aggressive. Planning large things for Christ and his Kingdom, they will accomplish large things. About fifty have been added since S. D. Dutcher became pastor the first Sunday in last June.

EVANGELISTIC NOTES

The meeting at Farlin, Iowa, closed some days ago with excellent results. There were 30 new members added, 17 of this number being heads of families and are of large influence in the community. Twenty-three baptisms, 4 by letter, 2 re-instatements, 1 from Baptists. W. E. Dorsa, Corning, Iowa, led the singing. Samuel Gregg, evangelist. W. L. Post is the pastor.

On Oct. 14th the meeting at Ludlow, Ill., was twelve days old. Audiences large and two additions on the evening of that date. Thomas H. Popplewell preacher.

A good meeting at Boston Chapel, Ill., just closed with 13 accessions, 9 of them being men. Church wants a preacher for half time. Address Wm. G. McColey.

L. F. Stephens and wife, Roseburg, Ore., closed a 29 days' meeting here with 19 additions, 5 baptisms and 14 otherwise. Geo. C. Ritchey, pastor.

E. J. Wright of Leavenworth recently held a good meeting at Lansing with 4 confessions and 3 re-instatements. One confession at the regular service at Little Stranger Oct. 16th.

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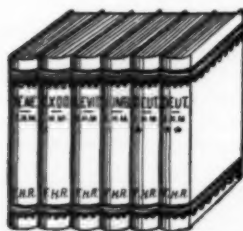
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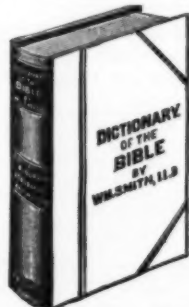


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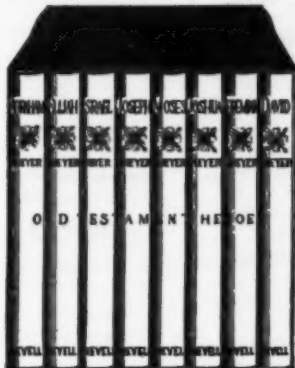
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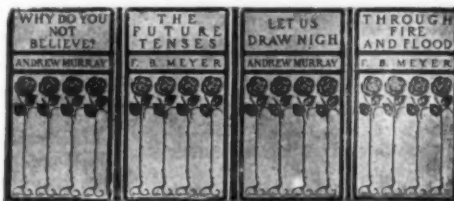
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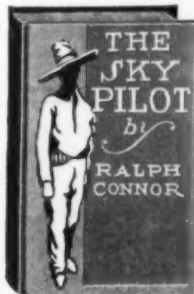
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J. B. Mayfield, Winchester, Kan., has just closed a very successful meeting in his home church. There were 49 conversions and 11 added otherwise. Bert I. Bentley of Topeka was singer.

At Lone Tree, Iowa, De Jarnette and Lamb, evangelists, added 15 in a meeting of 5 days.

Twenty-three additions to date, 16th inst., in the meeting which Clarence Mitchell and Chas. E. McVay are holding with the Platte City (Mo.) church.

J. V. Updike and Chas. E. McVay will hold a meeting at Weatherford, Okla., soon.

Daniel Geo. Cole, at South English, Iowa, baptized a young man on the 16th inst. who came from the M. E. church. He will enter the ministry. Write Bro. Cole about him.

A meeting of 22 days at Fairview, a country church, which recently dedicated a new church building, resulted in 24 additions, of whom 10 were confessions (one will be baptized later), 4 from United Brethren, 1 from Episcopalians, 5 reclaimed and 4 by letter and statement. Twelve were heads of families and 9 of them were men. Thirteen baptisms. W. W. Divine of Kearney was with us one night. A. E. Pettett of Fairview supplied our pulpit here. O. L. Adams, minister.

At Rath, India, Walter G. Menzies, missionary, baptized 6 converts at the close of one Sunday service.

W. J. Lockhard and J. P. Garmony have just closed a meeting at Dodge City, Kan., which was held for three weeks with 55 additions. Eleven came forward the last night.

E. W. Yocum, Mt. Grove, Mo., closed a meeting Oct. 13th at the Champion school house in Douglas County, Mo. He preached 14 sermons with 9 by confession, 10 from the Newlights, 2 reclaimed and 16 by statement. He organized a congregation there, also a Y. P. S. C. E. He begins another meeting at Omer, Mo., the 17th inst.

Paul H. Castle of Chambersburg, Ill., will hold a missionary meeting at Summit schoolhouse soon. Would like to hear of a number of others who will hold such meetings.

W. H. Anderson of Mt. Auburn, Ill., gave 19 days' service to Dawson and 14 were added to the church. The church was reorganized with a membership of 60 and J. O. Southerland will preach for them half time.

The new mission church at Mattoon, Ill., was dedicated Oct. 2, with L. L. Carpenter, Wabash, Ind., assisting. Bro. Kelley, the Mattoon pastor, is doing some good work in this field.

The Windsor (Ill.) church, with W. D. Baker as pastor, have made some extensive improvements on their church.

C. W. Freeman has recently closed a successful meeting at Ellery, Edwards county, Illinois.

H. H. Smithson recently closed a successful meeting at Liberty church, Fayette county, Illinois, with 33 additions and the church greatly strengthened every way.

Elijah Collins held a successful twelve days' meeting at Ebenezer church, Jefferson county, Illinois, resulting in seven additions and Bro. Collins being called another year quarter time, which will make his third year with this congregation.

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The conviction is steadily crystallizing that if religious training in the Sunday School is to keep pace with that furnished by the public school, the college, or the university it will be necessary to adopt some of the more successful pedagogical methods employed in the development of secular educational principles. The obvious advantage of the public-school system of to-day is the adaptation of its work to the capacity of the pupil. A graded curriculum offers a solution for many of the problems confronting religious teachers. The principles underlying the graded Sunday-School idea have been carefully worked out in a manual, intended for parents, officers, and teachers, entitled

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Brethren A. A. Brown and E. S. Thompson of Clay City, Ill., have agreed to visit all the churches in Clay county and stir them up for home missions. We expect excellent results from their labors.

Whatever you do, do not forget that the first Lord's day in November is Illinois Day. On that day let all the people in the Eighth District make a liberal offering for the work in our district.

F. G. Roberts is in a good meeting at Brookport, Ill. His next place will be Ullin, Ill.

J. Fred Jones, state corresponding secretary, helped the pastor a few days in a meeting at Anna, and when he had to leave the work for another engagement Frank Welland of Cairo, Ill., took up the work forcefully and hopefully. Harold

E. Monser, assisted by Guy B. Williamson and wife, is in a meeting at Sullivan, Ill., preparatory to organizing a church.

Her Life Was Saved — Fungous Growth on the Back Cured by Soothing, Balm Oils.

Emison, Ind., May 21, 1904.
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A short time ago we published an article recommending to our readers the new discovery for the cure of Dyspepsia called Stuart's Dyspepsia Tablets, and the claims then made regarding the wonderful curative properties of the remedy have been abundantly sustained by the facts. People who were cautious about trying new remedies advertised in the newspapers and were finally induced to give Stuart's Dyspepsia Tablets a trial were surprised and delighted at the results. In many cases a single package costing but 50 cents at any drug store made a complete cure and in every instance the most beneficial results were reported. From a hundred or more received we have space to publish only a few of the latest, but assure our readers we receive so many commendatory letters that we shall publish each week a fresh list of genuine, unsolicited testimonials and never publish the same one twice.

From James Yemmesler, LaCrosse, Wis.: Stuart's Dyspepsia Tablets are doing me more good than anything I ever tried and I was so pleased at results that I gave away several boxes to my friends who have also had the same benefits.

From Jacob Anthony, Portmurray, New Jersey: I have taken Stuart's Dyspepsia Tablets with the best results. I had Dyspepsia for 6 years and had taken a great deal of medicine, but the Tablets seem to take right a hold and I feel good. I am a farmer and lime burner and I heartily recommend to everyone who has any trouble with his stomach to use these Tablets.

From Mrs. M. K. West, Preston, Minn.: I have received surprisingly good effects from using Stuart's Dyspepsia Tablets. I gave one-half of my last box to a friend who also suffered from indigestion and she had the same good results.

From Mrs. Agnes K. Ralston, Cadillac, Mich.: I have been taking Stuart's Dyspepsia Tablets and I am very much better, and feel very grateful for the great benefit I have received in so short a time.

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Pres. Albert Buxton of Dexter Christian College took a large party in a special car to the St. Louis convention.

Churches and pastors desiring the services of a capable song-leader and trained soloist will do well to write to Miss Sorena Briggs, Chapin, Ill. Best references.

Churches within 150 miles of Hiram College desiring student preaching or seeking to locate ministerial graduates, are requested to address "Hiram College Ministerial Association," Hiram, Ohio.

NEW ENGLAND CONVENTION NOTES

Churches of Christ met in convention Oct. 6-9 at Everett, Mass. The attendance was large. R. F. Whiston, the efficient pastor at Everett, had made perfect arrangements and all details were faithfully carried out. The visiting delegates were entertained within easy walking distance of the Everett chapel, much to their satisfaction, and giving us largely attended sessions.

A. T. June, recently from the Congregationalists, was present and took effective part in the convention. On invitation he presented the outlook at Portland, Maine. A very happy speech—a happy outlook.

B. Q. Denham of New York City came, representing the work of the Board of Extension. Bro. Mickley couldn't have done it better himself. It was a grand address Saturday night.

Mrs. Louise Kelly of Emporia, Kan., was with the convention all through, addressing us Friday afternoon and evening, besides several small talks. She presented all phases of our C. W. B. M. work.

E. T. C. Bennett of Pittsburg was on hand and broke our hearts with his stories of the orphans and old people. Surely no worthier cause among us.

G. A. Reindl, our corresponding secretary, made a good report and encouraged us with interesting information from the American Missionary Society. The work of Evangelist J. H. Hardin was commended, the only regret being that he found it impossible to remain here.

Bro. Harney's paper on the Genius of the Movement of the Disciples of Christ was timely, telling and long. But no better statement has been heard by your reporter—an old convention goer—in several years.

Bro. Rogers, who has returned to the work at Swampscott from among the Baptists, made an earnest plea for the work there and promised great things. He was formerly a professor at Bethany college.

We were pleasantly surprised Sunday evening by a young Disciple student of Harvard—a Bro. Morrow. He made a great speech and we predict a bright future.

Forster, the lone bishop from Vermont, carried us away with his witty and pathetic speech in behalf of the country churches. It should have been written (but was not) and published in all our papers.

A. L. Ward of Boston delivered the communion sermon Sunday afternoon, which was a masterpiece of modern sermonizing. True to the Old Gospel, abreast the highest learning of the present day. It was full, fair and refreshing.

No reference to the convention would do it justice did we omit to mention the big, jolly Teagarden. He was everywhere at all times and in all capacities—often in the chair, president pro tem.

Our real president, A. S. Heaney, was detained from being present on account of sickness in his family, a great regret to all.

J. M. Van Horn of Worcester, first vice-president, had general charge of the sessions of the convention. He made an excellent presiding officer, besides preaching a grand sermon Sunday night

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Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

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The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

at the close. Your scribe left for home on Sunday, 5 p. m., and did not hear his sermon, but heard of it, and also missed the C. E. exercises from 5 to 6 p. m. Sunday, but learned it was excellent.

Officers elected for next year: President, S. M. Hunt, Springfield, Mass.; corresponding secretary, G. A. Reindl, Springfield, Mass.

The young pastors were there in force, J. McD. Horne, Charles Bruninghaus, Morrow, Sereno and others. The convention was spirited and harmonious. All pastors in N. E. were present except two—one detained by sickness and the other by business. D. C. A.

Prof. W. M. Hays, Minneapolis, Minn., made a pleasant visit a few days ago.

A. H. Harrell and his Hindsboro (Ill.) congregation are repairing their church.

The Pike County (Ill.) convention was held at Pleasant Hill, where O. C. Bolman is pastor. There are wonderful possibilities in this county.



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CORRESPONDENCE

Yesterday was a red-letter day with the Church of Christ, Plattsmouth, Neb. Evangelist W. L. Harris, who has been with us in a five-weeks' meeting, preached his farewell sermon last evening Oct. 19th to an audience that filled the house to overflowing. The success of these meetings has been exceptional, and when they began none of the members would have been willing to believe that such a success were possible in Plattsmouth. The evangelist showed his supreme faith in God by his first instruction to the church, which was to get the baptism in readiness, and in saying that he would not preach another sermon until it was attended to. There were confessions on the first Lord's day of the meetings, and at every service with the exception of one there were those who responded to the gospel invitation. Among the number who united with the church was Mrs. Mae Morgan, the leader of song during the meetings, who is one of the teachers in our city schools; a woman of exceptional musical ability, who contributed largely to the success of the meetings by the singing of solos and her faithful training of the choir. Mrs. Morgan was formerly a Methodist, but after hearing the gospel preached in its simplicity and purity by Evangelist Harris was convinced that the Church of Christ is the true faith. An ex-Catholic priest was also converted to the Church of Christ, and expects,

after a thorough study of the gospel to preach the Word of God. Brother Harris is an evangelist in the fullest sense of the term. He is earnest, zealous, judicious and persistent. He wields the sword of the spirit fearlessly, yet in all love. He preaches forceful and convincing sermons, and his pleasing manner draws people to him. He does not use his gifts for any other purpose than to glorify God. Brother Harris will long be remembered by the people of Plattsmouth. His next meeting will be held at Salem, Neb.—D. A. Youtzy, Pastor.

AN EARNEST INVITATION.

T. J. Legg.

Will anybody say we have given too much for foreign missions on Children's Day? Of course not. Can anybody give any reason why our boys and girls—our Sunday schools—should give less on Boys' and Girls' Rally Day for home and state missions, for the salvation of our own country, than for foreigners in foreign lands? We think not. Were not the exercises sent out by the foreign board, for use on Children's Day, excellent ones? Everybody admits it. Are not those for Boys' and Girls' Rally Day sent out by the home board equally as fine? Well, yes. Is not your school richer spiritually, and in better financial condition, because you did observe Children's Day? Of course, it is. Would not the observance of Boys' and Girls' Rally Day place it in better condition still? Try it. Those who tried it last year agree that it did. Was not the first Sunday in June rather a hot day for Children's Day Exercises? Yes, it was. Would not the Boys' and Girls' Rally Day Sunday be a pleasanter time in the

year to entertain a large audience with the exercises? No doubt about that. Were not most of the week-day schools closed for the season, and many of the scholars and teachers away on their vacations, before Children's Day came on, and did we not observe it anyhow, and didn't we do gloriously? Most certainly we did. Now that we are all back home, and many in school, cannot we do still better on Boys' and Girls' Rally Day? I think we can. Let every school in Indiana—in the whole land—send to B. L. Smith for supplies at once, if you have not already. Then you will not need to hurry so much in preparation. Let the house be decorated with the American flag, with sheaves and flowers and fruits. Let it be a great day religiously and patriotically. Let it be a day for God and home and native land. Let no school in the land—not one in Indiana—fail to observe the day. And let us make the offering for the day equal, if not excel, anything we have ever done for any cause. Half the money raised will be spent in our own state. All of it in our own country. God help the boys and girls to have a chance to do something for America.

Cure Your Own Kidney and Bladder Disease at Home.

Mr. A. S. Hitchcock, East Hampton, Conn. (The Clothier), says, if any suffering man or woman will send him their address he will, without any charge whatever direct them to the perfect cure he so successfully used. He is sure any interested person must greatly appreciate this free information which he is positive will result in their permanent restoration to vigorous health.

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Mrs. Anna Moore, Press Superintendent of the Woman's Christian Temperance Union, Los Angeles, Cal., states: "I have tested White Ribbon Remedy on very obstinate drunkards and the cures have been many. I cheerfully recommend and indorse White Ribbon Remedy, and advise any woman to give it to any relative suffering from drunkenness."

Write to Dr. W. R. Brown, 218 Tremont St., Boston, for trial package and letter of advice free in plain, sealed envelope. All letters confidential and destroyed soon as answered.

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COLUMBIA'S RALLY DAY.

We have received more orders than any previous year in our history for the Boys' and Girls' Rally Day exercises. It is entitled Columbia's Rally Day and was prepared by J. Breckenridge Ellis. It embraces 16 pages of new and beautiful songs. It is full of the thought of thanksgiving and patriotism, and will give great pleasure and profit to every school that uses it. We will send it free of charge for the asking.

We are glad to send out missionary boxes. They are blue and white and prove attractive to the children for the collection of their offering for American missions.

We have secured a beautiful muslin map of Palestine, size 4x3 feet wide. This is one of the latest maps, and is accurate and up-to-date. We are glad to send this map to any school that pledged to observe Boys' and Girls' Rally Day for a period of five successive years.

We are hearing words of commendation from every direction of the exercise prepared by Brother Ellis.

We earnestly urge our schools to come up to our help in Boys' and Girls' Rally Day. Remember that 50 per cent of the offering is returned by us to the state from whence it comes to help forward the cause of state missions.

Send all orders to

BENJAMIN L. SMITH.

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Their benefits have been recognized for centuries in skin diseases and rheumatism.

Glenn's Sulphur Soap makes a copious lather and is the only fine toilet soap that contains enough pure sulphur to produce an effective sulphur bath.

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Glenn's Sulphur Soap

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Two and one-half years ago there were but two members of the Christian Church living in New Boston, Ill., now there is a fair-sized congregation, with a splendid pastor, Bro. John G. Quinlan, and a church property worth \$4,000. On Lord's day, Oct. 16th, it was our privilege to dedicate it to Almighty God. More money was raised than was necessary to provide for all indebtedness. All other church services in the place were suspended, and their pastors and many of their members attended the dedication service. It was a memorable day in the history of the Disciples in New Boston.—L. L. Carpenter, Wabash, Ind.

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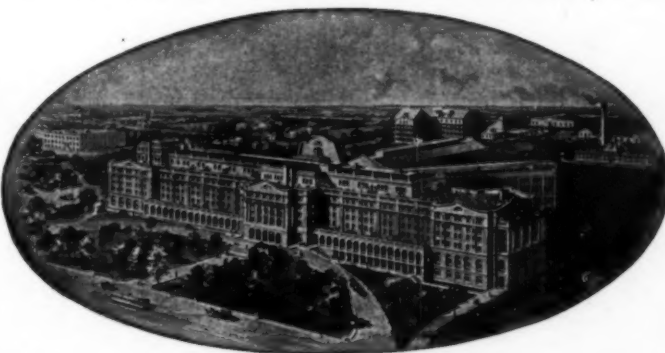
BATTLE CREEK, MICHIGAN

The Battle Creek Sanitarium, shown in the accompanying cut, is a place where sick people get well by returning to natural habits of life and the use of simple, natural agencies, such as baths, massage, applications of electricity, out-of-door life, sun baths, applications of electric light, the actinic ray, the X-ray, and various other scientific methods. Most chronic maladies are the result of wrong habits of life, wrong eating, neglect of exercise, improper dress, and the unnatural life which civilization has imposed upon us. There are many remedies which afford temporary relief from the various unpleasant symptoms connected with chronic diseases, but radical cure and complete restoration to health requires a return to natural methods of life as far as possible.

The Battle Creek Sanitarium is a sort of a "health university," where sick people are taught what to eat, and how to eat, and are trained by carefully graduated exercises. The baths administered by skilled attendants are delightfully refreshing. There is nothing like a electric-light bath followed by a refreshing spray and a skillful rubbing and kneading of the muscles to make one feel brand new. Brain fog, indigestion, nervousness, sleeplessness, neuralgias, biliousness, chronic constipation, rheumatism, in fact almost all chronic disorders, yield to the powerful influence of those natural methods which employ the forces of nature. The power that creates is likewise the power that heals. There is not one law for the well man and another one for the sick man. All are subject to the same laws. All healing is divine healing. The sick are healed through the operation of the same forces by which all the processes of life and growth are carried on.

The Battle Creek Sanitarium system is unique, not because it offers any secret methods or panaceas, but because it presents a thoroughly organized system in which proper diet, combined with baths, exercises, and all that pertains to the proper conduct of life together with all rational methods which are known to modern scientific medicine, are brought to bear upon each individual case at one and the same time thus effecting results which cannot possibly be secured under less favorable conditions.

For those who are exhausted by excessive labor, physical or mental, the treatment begins with rest, later followed by carefully graduated exercises. Those who are already bedridden are at once subjected to the influence of measures for increasing strength. The Swedish system of



gymnastics, the most scientific known, permits of graduation to the needs of the very feeblest invalid. Careful microscopical, chemical and bacteriological analyses of the stomach fluids obtained after a test meal, disclose the actual state of the stomach in cases of chronic dyspepsia, and furnish accurate data for the regulation of the diet. A complete new system of diet is presented in place of the old greasy, indigestible, nauseating mixtures for which the patient has lost his relish. New and tasty combinations, new flavors, delicate, delicious, and appetizing, arouse the stomach to renewed activity and cause the digestive glands to pour out an abundance of active digestive fluids which readily make healthy blood out of the

specially prepared foods, every one of which is made with reference to nutritive value and ease of digestibility.

The Battle Creek Sanitarium is an unconventional place where fashionable ways are laid aside and everybody seeks by returning to nature and getting in harmony with nature's laws, which are God's laws, to find in the return to natural conditions a return also to health and happiness. Few are disappointed. The success of this institution has been so great that in less than forty years the work, started in a small dwelling house in Battle Creek, has developed to more than a hundred institutions in different parts of the world. The establishment at Battle Creek is the largest and most completely equipped Sanitarium in existence.

The Battle Creek Sanitarium was the first Sanitarium ever organized. It was here that the word "sanitarium" was born, and although there are now many so-called sanitariums, the Battle Creek Sanitarium, and its branches, still remain the only ones in which the system which has made the word "sanitarium" famous, and which has seen such a marvelous development in a single generation, is properly represented and its methods intelligently carried out.

If you are sick and want to get well, thoroughly well, permanently well, write to the Battle Creek Sanitarium for a circular or a copy of the "Battle Creek Idea," which will give you a whole lot of interesting things to think about.

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That their periodical sufferings and headaches are due to weakened nerves.

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has been wonderfully successful in revitalizing the nerves and curing all cases of nervous disorders and loss of vitality.

Thousands of delicate women have regained their health and vigor by its use, and the thoughtful fortify themselves by keeping their nervous system strong and vigorous by its use.

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Nebraska Secretary's Letter.

B. H. Conradt of North English, Ia., has engaged to take the Edgar work Oct. 1.—O. L. Adams reports two added by letter at Overton.—The church at Beatrice, Edgar Price, pastor, reports 17 additions in July and August, 12 of them by baptism. In the absence of the pastor Bro. H. S. Souder occupied the pulpit on a recent Lord's day. Bro. Souder lives at Beatrice and could be had to preach at some nearby point.—The new furnace will soon be installed complete in the Aurora church where E. von

THE PITTSBURGH SPECIAL VIA PENNSYLVANIA LINES

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Chicago's Celebrated
Specialist in Rectal
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eases, who treats
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Forell ministers.—S. J. Epler will preach at Hampton on the 18th. C. W. Cooper preached at Peru on the 11th.—W. W. Mower, preacher at Ansley, reports three confessions at that place recently. He talks of entering Cotner this year.—Austin and McVey are now at Chester. The meeting had grown too large for the house when heard from. They will hold a meeting at Ulysses in January.—C. F. Martin will preach at Wakefield on the 18th.

The new church north of Elm Creek, known as the Fairview church, was dedicated on the 11th by the secretary, assisted by O. L. Adams of Overton and about 300 people of the community and nearby towns. The church began to look toward this result while our state evangelist, Brother Ogden, was there last year, and part of the money was pledged. They went forward with it, and during the winter and this spring and summer they completed it. They have a very handsome and complete building 28x40 feet. Well seated and lighted, situated on a slightly eminence in that fertile community. It can be seen for miles in every direction and is a credit to the energy and devotion of the brethren. The day was ideal, and people gathered from far and near, bringing their dinners in well stocked baskets. At the morning service it was stated that the building had cost \$1,300, not including a large amount of donated work, and the new lamps which had been provided by the young people. Of this amount \$520 was still unprovided for. After the sermon over \$350 of this amount was pledged. At the afternoon service the communion of the Lord's service was observed, and O. L. Adams preached. Most of the balance needed was then raised and in the evening the whole amount was completed. Then the house was presented to the Lord in a brief prayer. The brethren of this community are to be congratulated on their success in completing and paying for so serviceable and satisfactory a church house. Bro. Albert Pettett lives here and has preached not a little for this church. Other preachers have been P. S. Wickham, Wm. Eckerman, Forell, Walker, Chapman, Wilkinson and perhaps others. Clay Center will dedicate their new house Oct. 2. A. G. Smith is the pastor, and Charles Reign Scoville will officiate at the dedication.—Cotner University is just now enrolling its students for the current year. It is hoped that there may be even a large increase over the last year. The grading on the street railway goes steadily on. It is hoped that the snow will not be very deep before we are riding to Bethany thereon.—The number of those that are planning

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I cure Fistula, Hemorrhoids (Piles), Itching Piles, Fissures, Chronic Constipation, Chronic Diarrhea, Proctitis, Dyspepsia, and all other Rectal and Intestinal Diseases, Permanently and Painlessly, and without the knife.

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(Mention the Christian Century)

to go to St. Louis next month to the national convention is about 40 at this writing. The majority are voting to go on the 10th. There will be nearly double this number, let us hope. In order to get proper train service now that travel is so heavy, we should do our very best to go together. This is not an ordinary year. We do not want to stand up all the way. Let me hear from you, brethren.—This is the month to bring in the belated national offerings. The books of all the societies will close Sept. 30. We should get our offerings in to the secretaries before that date.—W. A. Baldwin.

DAVIS-TAYLOR.

J. T. Davis, pastor of the Christian church in this city, was united in marriage to Miss Clara A. Taylor, at the home of the bride's mother at 8 o'clock on Wednesday evening, Oct. 12th. Rev. J. W. Kinnett, pastor of the Baptist church, performed the ceremony.

The wedding was a quiet affair, only a few friends of the bride and groom being present except relatives of the bride. The friends present were Mr. and Mrs. J. C. VanVoorhis and daughter Mae, and Mr. and Mrs. Palmer Branhams. After the ceremony congratulations followed and later an elegant supper was served. The groom, entered on his work as minister here in February last and is a young man of bright intellectual attainments. He has done good work in that time and has won many friends, not only among his congregation but many others.

The bride is one of Tuscola's most estimable and cultured young ladies and possesses a charming personality. She has a fine musical education and attended some of the best schools in Chicago.—The Tuscola Review.

It is very hard for a man to keep up a fuss all alone. If you do not talk back, he will get ashamed of himself and quit after a time.

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CHICAGO

Sunday was a great day at the Metropolitan Church with large attendance at Sunday school and all church services, especially in the evening when the entire house was filled with every inch of standing room taken, and hundreds of people were turned away. Dr. Scoville preached direct gospel sermon through the Passion Play, using the stereopticon, and delighted his most attentive audience. A silver offering was received amounting to over fifty dollars. The morning service was given over to convention echoes and thrilled the congregation with convention enthusiasm. We thank God for two additions to his service to-day.

There were 5 additions on the 16th inst. at the Evanston church, 1 by baptism and 4 by letter; also 1 by letter on the 2d inst. The roll-call rally service on the 9th inst. was an inspiration to all. Audiences good. W. D. Ward, pastor.

We regret that we are to lose so good a man from our active ministry as Bro. Bruce Brown, who soon goes to the pastorate of the Mansfield (Ohio) church. He came to this city nearly 2 years ago to help the good people in the North Side church to get a new start when they had lost their building and were greatly discouraged. The only suitable place for services that could be found was Belmont Hall, over a mile from the old location, and in a Swedish community, which has added very greatly to the difficulties of the work. Five great Swedish churches are in the immediate neighborhood. The hall cost \$700 per year, \$600 of which had to be paid in advance. The church has held together and made considerable progress and has grown in numbers, despite the long move and the present unfavorable location. Though the expenses have been greatly increased they have been

A NEW BOOK

The Early Relation and Separation of Baptists and Disciples

By ERRETT GATES, Ph. D.

Associate in Church History, University of Chicago.

Introduction by ERI B. HULBERT, D. D., LL. D.
Dean of the Divinity School, University of Chicago.

CONTENTS

- Chapter I. The Origin of the Disciples.
" II. The Union with the Baptists.
" III. The Sermon on the Law.
" IV. The Debates with John Walker and W. L. MacCalla.
" V. The Christian Baptist.
" VI. The Status of Alexander Campbell's Fellowship with the Baptists.
" VII. The Spread of the "Ancient Order of Things" among the Baptists.
" VIII. The Spread of the "Ancient Order of Things" among the Baptists: Causes and Conditions.
" IX. The Separation of the "Reformers" from the Baptists.
" X. The Separation of the "Reformers" from the Baptists: Causes.

From the Introduction by Dean Hulbert: "This study is an attempt to relate the story of the early relation and separation of Baptists and Disciples in a scientific and impartial historic spirit, and thus to promote a better understanding between them to-day. This episode in the history of American Christianity has been dealt with frequently, but usually from the point of view of one or the other body, and with a polemic or apologetic purpose. While the author of this work holds membership in one of the bodies, he possesses that breadth of sympathy and scientific spirit which qualifies him to deal with his subject impartially. He has stated the facts in the case without fear or favor, and has not hesitated to draw conclusions favorable or unfavorable to either side where the facts have warranted them."

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met promptly, as recourse has been had to friends on the outside of the membership. About 75 business men in the community pay 50 cents a month apiece. But the time has come when the church must have a building for the strenuous work of the past two years cannot be kept up forever. It is to be hoped that a man will be found without delay who will undertake to raise the funds for a new house of worship and go hopefully and enthusiastically among the churches of the state and interest people of means in this most worthy project.

MINNESOTA NOTES.

Mrs. C. E. Holt, Duluth.

Two religious conventions held their sessions in Duluth the closing days of September and the opening ones of this month. The first, the state Y. P. S. C. E. 17th annual convention, embraced as usual delegates from the several evangelical churches, and work along its many lines was considered, and an enlargement and greater earnestness were planned. Among the speakers of special note outside state workers were Mr. Von Ogden Vogt, of Boston, International sec'y.; Rev. Wilber I. Carrier, president of Wisconsin C. E. Union, and two returned missionaries, Miss Grace C. Glenn, of Japan, and Miss Wright.

Following this convention came the 49th annual meeting of the General Congregational Association of Minnesota.

One of the interesting papers indicative of the spirit of the times was given by Rev. Jas. E. McConnell of Northfield, Minn., on the subject, "The Proposed Union of Christians," being called forth by the proposed union of the Congregationalists, Methodist Protestants and United Brethren in Christ. The plan suggested is that each of these denominations shall add to its own name the words, "In affiliation with the General Council of the United Churches." It is further proposed that representatives

from these denominations meet in conference once in three or four years, with the view of promoting union and devising means of bringing it about.

Mr. McConnell mentioned certain aspects favoring such union; among them the standing and prestige that the Congregationalists would give the other two, while the former would gain new blood that would make of them a stronger and better brand of Christian. Another advantage would be such a degree of comity between the three denominations as would lead to an economy of funds and forces; as it would tend to the uniting of weak churches in a small community, and prevent unnecessary multiplication of church organizations in such communities. He then presented arguments against the proposed union. One was the indifference toward it manifested by leaders in the Congregationalist churches; another was the incongruous elements to be united, as regards intellectuality, and hence mutual unhappiness would naturally result.

Methods of work and organization greatly differ, also, but it is believed by the joint committee that time and patience would remove or adjust these diversities.

His closing words were: "A union on the basis which has been proposed would bring us into affiliation with bodies cherishing different faith and purpose from our own, and so we might seem practically shut up to the plan which has been declared by the joint committee of the three denominations to be practicable and which is definitely before us, to take steps looking toward the co-ordinate activity and organic unity of these churches; and when this shall have been accomplished, if it ever is, 'To unite and encourage the affiliation with this council of other Christian bodies, cherishing a similar faith and purpose.' With the prayer of our Master in mind, can we do otherwise than favor the proposals for union?"

A resolution favoring such union of

Altar Stairs

By

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"The spirit of controversy is quite absent, and yet it is sufficiently argumentative to indicate the positive convictions of the author."—C. C. ROWLISON in *Christian Evangelist*.

"For me the finest chapter in the book is that on the Resurrection. This gets one back into the lives of the Apostles on that Resurrection morn. It is a historical study indeed. One hears the head of conquering hosts and the beating of the wings of twelve legions of angels."—P. C. MACFARLANE in *Pacific Christian*.

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churches in weak religious localities was presented to the conference and unanimously adopted.

A paper by Rev. E. L. Heermance, of Mankato, on "Secrets of Success in the C. E. Society," brought out many wide-awake remarks in discussion. Mr. Heermance gave as the three secrets of success, perennial youth, a pastor with enthusiasm and tact, and the faculty of getting to work.

Did time—on your part—permit, many other interesting and encouraging items might be related of these conventions. I will allude to but one more session of

the Congregationalist conference, in which mission work in India and China was well presented by Miss Ella Moulton of Wal, India, and Miss Emily S. Hartwell of Foo Chow, China. Miss Hartwell is the daughter of one who has given fifty-two years of service as a missionary in China. She eulogized the devotion and self-sacrifice of the Chinese Christians, and said China was well worth our labors and means. Her address was followed by an inspiring one by Rev. A. N. Hitchcock, district secretary for the A. B. C. F. M., who took an optimistic view of religious conditions

and of missions, and who stated that the expense of the American Board in conducting its educational and evangelistic work among the nations of the world did not reach that of the Chicago University by a quarter of a million dollars. He predicted the ultimate triumph of Christianity.

In conclusion, let me allude to the Missionary Union of this city, which has brought into close relationship the Christian women of Duluth specially interested in missionary enterprises, and which holds its fifth (I think) annual meeting next week.

By it the several missionary societies have gained a world-wide interest in missions and missionary societies and an enlarged knowledge of the field of the many missionary organizations working with the one aim common to all, the extension of the kingdom of our Lord and Master, Jesus Christ.

Other Words for Gates' History of "Relation and Separation of Baptists and Disciples."

Editor Christian Century: I have read with much interest the neat volume from the press of The Christian Century Company, entitled "The Early Relation and Separation of Baptists and Disciples," by Dr. Errett Gates, of the Chicago University. It is a very careful and accurate sketch of the origin of the people known as Disciples, and their historical and spiritual relation to the Baptists, with the causes which led to their becoming a distinct religious body. Within a small compass the author treats, with sufficient fullness for the ordinary reader, of a period of American church history which, in its influence upon the Protestant faith and practice of our generation, is of an importance realized by few, if any, among even the religious leaders of our time. Mr. Gates seems impartial in his treatment of both Baptists and Disciples, and is evidently seeking to give his readers the unvarnished facts, rather than to make out a case for or against anybody. It is a most excellent bit of historical writing, and I trust is but the harbinger of larger work of this kind by the same pen in the future.

One very strange blunder has found its way into the otherwise admirable little volume. Throughout the whole work the word Armenian is used for Arminian, presumably due to careless proofreading, as the gifted author could not have thus confused the ancient theological enemy of Calvinism with the modern victim of the unspeakable Turk.

W. F. Richardson.

Bro. Jordan of Quincy is doing good work. Sunday-school larger than at any time in the fifty years of the church's history.

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Barking Up the Wrong Tree.

There is nothing so pitiable to witness as misdirected effort, particularly so when the effort wrongly put forward is earnest, and of a kind that, placed in the right channel, would be productive of the best possible results. No phrase so fitly describes this condition as the homely term used in the caption of this article—"Barking Up the Wrong Tree"—and that is just what thousands are doing every day of their lives, lives that are made pitiable and by a protracted disorder that apparently defies all efforts to eradicate it.



The trouble in such cases is that the effort is wrongly applied, that the patient continues for months and years to "bark up the wrong tree," not realizing that which he is seeking lies in an entirely different direction. Doctors diagnose the case, question as to the symptoms and treat the symptom instead of investigating for the cause, and having discovered it, taking proper steps to remove the wrong condition which causes it possible. Patent medicines, too, are placed on the market and advertised to treat the symptoms, to relieve this and that outward manifestation of an inward abnormality, while the CAUSE goes merrily on, causing more and more symptoms as time progresses, more work for the doctors and more sales for these so-called medicines.

Vitae-Ore, the natural mineral medicine, which is being advertised so extensively in these columns, treats the cause, not the symptoms. It removes the inward disorder itself and does not merely check for a time the outward physical manifestation of that disorder. This is one of the reasons for the absolute and permanent cures, the principal reason for the wide range of symptoms it causes to disappear. Many different symptoms and local disturbances can be attributed to one particular lesion, one fundamental lack of functional activity that is primarily alike in many separate cases, accounting for the cases with which Vitae-Ore effaces such different symptoms by the removal of these underlying and controlling causes. Read the 30-day trial offer made in this issue by the proprietors, the Theo. Noel Company of Chicago.

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In the ripening of any harvest the industry of man and the providence of God co-operate in the most blessed results. Thus the work of state missions in Indiana, as never before, is becoming a great, white, harvest field. The preachers and people are aroused and interested as never before. They are beginning to realize the marvelous increase God has given upon their meager offerings, and as fast as the preachers tell them how the fields in Indiana are whitening to the harvest of November day the people are ready and anxious to give.

J. O. Rose, the new state corresponding secretary, has prepared a rich supply of state literature. He has sent samples to all the preachers and churches and offers to send, prepaid, a full supply to the order of any church or preacher asking for them. They tell all about Indiana missions. Here is the way many of the strong preachers and other workers speak of the work:

"Glad to see Indiana coming to the front."—L. E. Brown, Lebanon.

"We are with you for \$10,000 this year."—J. H. Craig, Logansport.

"Angola sends \$175."—Vernon Stauffer, Angola.

(This is the last installment of \$305 for Angola this year.—Corresponding Secretary.)

"Will put literature in every home in the church and urge large offering."—Wm. Grant Smith, Greenwood.

"We are without a pastor, but will do the best we can."—F. F. Haisley, Richmond.

"This looks like business. I congratulate you."—P. J. Rice, South Bend.

"First time for this church."—F. E. Andrews, Hibernia.

"We are out of a church home, but will help Indiana missions."—J. L. Thompson, Peru.

(Peru is building a fine new church. She is a daughter of state missions, about 10 years old.)

"We are with you for a good offering. Indiana ought to have \$10,000 for state work."—L. F. Drash, Bloomfield.

"Will do my best."—George E. Hicks, LaPorte.

"Yours for \$10,000 this year for Indiana. We will hold a rally and invite neighboring country churches."—W. D. Bartle, Sheridan.

We could add scores of others who have ordered supplies for November day, tell of their interest and pledge their support. But many have failed to order supplies or even say they will take the offering without the supplies. The time is short. The harvest is ripe.

"The Master calls for reapers,

And shall he call in vain?

Shall sheaves lie there ungathered,

And waste upon the plane?"

Over 300 churches are asking for help. Many will perish if we do not help them. Yet the state board can't help them unless you help us to do so. It is better to save a worthy congregation and building than to begin a new one without a building. Every church so saved is a missionary church and will give to world-wide missions. Thirty-nine new churches were organized last year.

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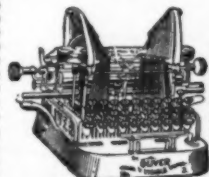
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CALIFORNIA.

The Chicago & North Western Ry. has issued a new publication entitled "California." It contains a beautiful colored map of the state, a list of hotels at California tourist resorts with their capacity and rates; and a most interesting series of pictures showing California's resources and attractions. The prospective visitor and settler should be in possession of a copy of this profusely illustrated folder. Sent to any address on receipt of four cents in stamps. One way tickets on sale daily September 15 to October 15, only \$33.00 Chicago to the Coast. Correspondingly low rates from all points. W. B. Kniskern, P. T. M., Chicago, Ill.

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A NOTABLE COMMENDATION.

Historical Documents Advocating Christian Union. Edited by Charles Alexander Young. The Christian Century Company, Chicago. \$1.00. This handsome volume consists of some epoch-making statements by leaders among the Disciples of Christ for the restoration of the Christianity of the New Testament—its doctrine, its ordinances and its fruits. The epoch-making statements are as follows: The Last Will and Testament of the Springfield Presbytery, Declaration and Address, Sermon on the Law, Our Position, and The World's Need of Our Plea. The general introduction and the Historical Introductions are by the editor. The Analysis of the Declaration and Address is by Dr. Errett Gates. Nearly half the book is occupied with the Declaration and Address. This is a most valuable document. Alexander Campbell always dated the Current Reformation from the time of its publication. It contains the seeds of all subsequent developments. In spirit and style it is all that could be desired. It is believed that it contains a practicable and the only practicable basis of Christian unity that has ever been proposed. Thomas Campbell's desire was to come fairly and firmly to original ground upon clear and certain premises, and take up things just as the apostles left them; that thus disentangled from the accruing embarrassments of intervening ages, we may stand with evidence upon the same ground on which the church stood at the beginning. The Sermon on the Law is one of the few great sermons of Alexander Campbell that have been preserved. In this sermon the distinction is made between the law and the gospel. What is now freely admitted on all sides was in the day when this sermon was delivered the rankest heresy. It was this sermon that furnished the basis for Mr. Campbell's trial before the Baptist Association. Our Position and the World's Need of Our Plea are more recent and popular discussions of the same subject by the editors of two of our largest and most widely circulated papers. Our Position has had an enormous sale. Over a million copies have been published. The editor has done the cause of Christian Union good service in publishing these documents. The Declaration and Address and the Sermon on the Law have been out of print for many years. It is not likely that one man in ten of the present generation ever read or saw either. The publication of this volume is most timely. It is a work to be read and studied with the utmost care. Tens of thousands of copies should be sold within a year. A. McLEAN.
Cincinnati.

There are lots of good things in the November "Good Housekeeping" for the mothers and children of all ages. Everything is savory and wholesome and instructive, as well as entertaining.

Mammon makes poor manna.

Though you and I are very little beings, we must not rest satisfied till we have made our influence extend to the remotest corner of this ruined world.—S. T. Mills.

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O. F. BUELL, Menominee, Mich.



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